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SUBCONTRACTOR'S MONOGRAPH

HRAF-4 Indiana-8

THE ESTONIANS

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HUMAN RELATIONS AREA FILES, INC.
Box 2054 Yale Station, New Haven, Connecticut

In Fulfillment of Performance Requirement
HRAF Subcontract HRAF-2 Ind-1

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SUBCONTRACTOR'S MONOGRAPH

ON

THE ESTONIANS

Prepared by the members of the faculty
and staff of Indiana University's Graduate
Program in Uralic and Asian Studies.

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PREFACE

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INTRODUCTION

000 1. This series of monographs was prepared under contract HRAF-2 Indiana-1 by members of the faculty and staff of Indiana University's Graduate Program in Uralic and Asian Studies, and under the auspices of the Research Center in Anthropology, Folklore, and Linguistics. The undersigned, Chairman of the Program and of the Research Center, served as Principal Investigator. Ruth C. Heffner co-ordinated the Project and was its general Editor. Other participants included, on the research staff -- Victor E. Hanzeli, Ken Ishimoto, Igor Kopytoff (Northwestern University), Nicholas Mihailoff-Shelly, Eeva Kangasmaa Minn, Felix J. Oinas, Alo Raun, Linda Raun, and Joseph Strmecki; and as cartographers -- Joan Harris, Robert Mayfield, and John Ray. The author or authors chiefly responsible for each handbook are indicated on the title page of each particular monograph.

2. The contract required that a topical format ("Annex A") be followed, wherever applicable. This requirement was, naturally, complied with, even though, from a purely scholarly point of view, a sharply different arrangement of the data, and of their interpretation, would have been more desirable.

3. The staff feel that the severe limitations of time and the inaccessibility of certain important resources resulted in a product which could be considerably bettered, given a more leisurely approach. The staff, of course, appreciate

000 the circumstances which necessitated rapid completion of their monographs, but urge that these handbooks be revised and expanded at an early opportunity, as well as kept up to date, to insure both comprehensive coverage and the availability of information that is always timely and accurate.

4. Because of the pressure of time and the fact that the members of the research team are not native speakers of the English language, some of the manuscripts, despite editing, lack stylistic polish; occasional lapses from the idiomatic will, it is hoped, be eliminated from future versions. In no case do these faults obscure the meaning or distort the substance of the information.

5. The scholarly stimulation afforded by the researches undertaken for this project was not materially lessened by the obligation upon the staff to respond to the stringently specific requirements of the contract. While the peoples [12] and languages of the Uralic group have been under continuous investigation at Indiana University for the past twelve years, work by our team on these monographs doubtless tended to enhance further the development of this field at this member institution of the Human Relations Area Files, Inc., whose assistance in providing this splendid opportunity is hereby gratefully acknowledged.

Thomas A. Sebeok
July 1955

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Annex "A," Subparagraph la,

Sociological Background

GENERAL CHARACTER OF THE SOCIETY

369 Estonia has always been a predominantly agricultural country, although since the Awakening in the 1860's there has been a constant flow of people into the cities. In 1939, 55 per cent of the Estonian population made a living in agriculture and 24 per cent in industry. Urbanization has changed the society a great deal, but at the end of Estonian independence the ratio of rural to urban population was still 67 to 33. More rapid urbanization took place during the independence period, especially during the first half of it when the country had recovered economically and many small industries and trade opportunities were developing in the cities. Many people found employment in the greatly

369 enlarged school system or in municipal, government and other offices. The majority of students who graduated from high schools tended to remain in the cities. Although Estonia had relatively few larger industries (see Subparagraph 3b, Economic Background), there were numerous fairly prosperous small industries where employment was to be found.

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166 Estonian society over the past hundred years could be characterized as an extremely dynamic one. After the final liberation from slavery[1] and attachment to the soil there rapidly developed an independent farmer class, and the surplus rural people sought occupation in the growing cities where industrialization took place in the
[428] last quarter of the nineteenth century. As farms were usually inherited by the eldest son, the other farm children were sent to city schools

[1] [see cat. 116, pp. 23-26 -- Analyst]

369 to learn some craft or trade. This constant
166 migration and change of social status, adjustment to a new way of life and to the new social, political, and cultural ideas moving from West and East to the Baltic coast, all have helped to create a perpetually changing life for the Estonian people. This has been especially true of the urban areas. More stability could be traced in rural communities until the Communist Occupation, although the land reform at the beginning of independence changed the pattern
186 of rural living considerably. However, despite these rapid changes,[1] the Estonian people had then and have always had a high sense of unity and loyalty to country. This could be illustrated by numerous examples from history, as well as by more recent events: the numerous large-scale revolts against suppression; the

1[see cat. 116, pp. 2-3--Analyst]

186 enthusiastic support and co-operation in the War of Liberation, 1918-20; voluntary united action in the summer of 1941 in driving the Soviets from Estonia; and the last heroic attempts of Estonian units in 1944 to prevent re-occupation of the country by the Red Army.

[181]
871
212 The dominant social motives of the average citizen are cultural, economic, and national. Estonians have always had a high appreciation for education and have made great sacrifices to educate their children in higher schools. Illiteracy in Estonia was almost nonexistent by the last decades of the nineteenth century. The enthusiastic support of the drive to establish the Alexander School, the founding of private secondary schools during the beginning of the present century, in which the teaching was done in Estonian, and at the same time the

87 | 212 founding of the Estonian National Museum and the Estonian Literary Society are examples of the Estonians' hard struggle for education.

[369] Earlier, the better educated people concentrated in the cities, but in the second half of the independence period there were already many farmers with secondary and higher educations.

186 [517] Country life itself was made more attractive by the cultural activities conducted through the Educational League and other societies. Cultural and economic endeavors have always been interrelated with the constructive and positive nationalism characteristic of the Estonian people. Although in later years and during independence patriotism was not expressed in such glowing words as during the Awakening, nevertheless it was the stimulus of many idealistic enterprises and of all the cultural and economic progress made during the ~~30~~ 5 years.-

progress made during these years.

181 Estonians are great individualists--not a docile people easily led through their herd instinct.
[36] Farmhouses in Estonian villages are not so close together as the Russian ones are; they are situated at some distance from each other to give the people more privacy. There is perseverance, tenacity, and endurance in the character of most Estonians. They are industrious and obstinate like the Finns, but they seem to possess more elasticity and their temperament is livelier. Estonian country people have a strong attachment for the soil and they have deep
[538] love for their fathers' homes. Estonian literature often emphasizes this sentiment, notably Tammsaare's great novel, Truth and Justice.
181 For this reason collectivization of farms by
474 the Communists was a great tragedy for the

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[87]

Estonians which they tried to resist as long as they could. Not only economically but also psychologically the formerly free Estonian farmers feel themselves to be kolkhoz slaves. As a recent refugee from Soviet Estonia has said, this year the situation has been made even more desperate and more like a medieval feudalism by the forbidding of kolkhoz workers to send their children to city schools. The result of this order is that the rural Estonians are attached to the soil with their entire families. Under these circumstances the people are unhappy, and it will be a long time before they are adjusted, if they ever can adjust, to this kind of life. They do their required work because they well know what the alternative is--deportation and ill treatment, perhaps even death, in remote Russia.

181 The majority of the Estonians are realists and are not very effusive, emotional, or romantic; they keep their feelings well under control. They are a sober, yet courteous and friendly people and they are willing to adapt new ideas if they are convinced that by doing so their life will be improved. E. H. Harris describes the Estonians as the Scotsmen of the Baltic, and he adds that "they are a charming, hospitable and enlightened folk." Some observers have also found similarities between the Estonians and the French. Because of the predominantly sober character of the Estonians they are not easily influenced by propaganda. Estonia went through an ideological as well as a constitutional crisis in the 1930 s, but she emerged strengthened and democratic. And when, between the two World Wars Estonia was situated between expanding

181 totalitarian states--Russia and Germany--she managed not adopt the policy or the ideology of either one.

Annex "A," Subparagraph 1b,

Sociological Background

HISTORICAL SETTING

174 **Early history.** Scholars have not yet reached a decision about the prehistory of the Estonians. The most common theory of linguists is that the Estonians lived together with other Finno-Ugric peoples at the bend of the Volga until about 2500 B. C., when the separation of the Hungarians, Khanty and Mansi supposedly took place. After the further detachment of the Komi and the Udmurts around 1000 B. C., and of the Mordvins and Cheremis around 200 B. C., the Western Finns (Finns, Estonians, Karelians, Livonians, Vepsians, and Votes) started to move westward until they finally settled along the shores of the Baltic Sea, south of the Gulf of Finland, and on the shores of the Gulf of Riga. This migration

174 is supposed to have been completed by the beginning of the Christian era. Soon after that the Finns migrated to Finland and settled the area north of the Gulf of Finland.

172 Archeologists, however, disagree with this linguistic theory. Their excavations have brought to light evidence that the present Estonian area was occupied long before the birth of Christ and that no change of inhabitants occurred around the beginning of the Christian era. According to theories of the Estonian archeologist Dr. R. Indreko, the Finno-Ugric peoples came to the East Baltic region from Central Europe about 7000 B. C., after the glacial period, in the early Stone Age. They were reindeer hunters and later they became fishermen also. Some of these peoples later migrated eastward and settled by the Volga and the Ural Mountains,

172 while the others remained on Baltic shores.

[131] To the south of the Estonians lived the Livonians and the Baltic peoples: the Latvians, and, Lithuanians in the northeast, their Vote, Vepsian and Finnish-speaking relatives in Ingermanland. East of Lake Peipus at this time was a thin sprinkling of Slavs.

Until about 1300 B. C. the inhabitants of present-day Estonia lived around rivers and lakes, ekeing a livelihood mainly from fishing and hunting. Later on some primitive agriculture, as well as a new custom of burial of the dead in underground graves, was introduced from Central Europe.

Trade with the Goths living at the mouth of the Vistula River and their own position as cultural moderators between the Roman Empire and the Nordic peoples speeded up the cultural

172 development of the Baltic peoples. Even after the fall of the Empire the settlements continued to grow and Läänemaa and Saaremaa were next to be inhabited.

The period from 800 to 1200 A. D., the Viking Epoch, saw a lively commercial interchange with the Scandinavian Vikings with whom the Estonians often participated in raids to neighboring countries. This period brought wealth and a rapid cultural rise for them as well as a development of agricultural and stock-breeding methods. During this time the country was divided into counties (maakond) and these into parishes, both units being headed by elders. As yet there was no central administration, although in times of danger several counties would combine their manpower for defensive purposes.

1: Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

175 At the end of their independence period[1] the Estonians were the cultural leaders among the Balto-Finnic peoples. At this time their most dangerous enemy was the Russians, who often made raids into eastern Estonia. Russian chronicles mention the raid of their own Kniaz Yaroslav in 1030 into Estonian territory and the founding of the stronghold Yuryev on the site of present Tartu.

The favorable geographical position of the people on the southeastern shores of the Baltic has had its disadvantages: it has been too hard for the eastern and western neighbors to resist the temptation to invade this territory. German expansion to the Baltic grew more dangerous at the turn of the twelfth and thirteenth centuries. German merchants from Port Lübeck had established themselves on the Livish coast by the

[1] [i.e. ca. 1200 A.D. - Analyst]

175 last quarter of the twelfth century. Soon followed [297] Catholic monks as missionaries. When peaceful means of conversion had no notable success, stronger methods were used, and in three decades (1199-1229) Bishop Albert had, with the support of the Roman Catholic Church and the various German states, converted the Baltic peoples to Christianity and, at the same time, had gone a long way toward subjugating them by fire and sword to the rule of the German knights. [364] In 1200 he arrived with a great force of crusaders at the mouth of the Daugava River, where he founded the next year the city of Riga and, in a short time, had subjugated the Livonians and Latvians. The Order of Knights, called "Brothers of the Sword," was also established.

The conquest of the Estonians proved to be more difficult. Although the German knights

175 were far superior in equipment, the Estonians, nevertheless, experienced also in their warfare against the Russians, fought many victorious battles. Their War of Independence lasted from 1208 to 1227, but the battle in September, 1217, in which Limbitu, the outstanding elder of Sakala (Viljandimaa), was killed decided the fate of central and western Estonia. The eastern part and the islands remained free until the Danish King Waldemar II came to Bishop Albert's assistance and conquered them. [361] He landed at the [103] present site of Tallinn in 1219 and founded this city, whose name means Taani linn 'Danish city.' Saaremaa, the last free province of Estonia, fell in 1227, thus deciding the fate of all the Estonians for centuries.

Estonia under the reign of Denmark and the

175 Estonia under the reign of Denmark and the Order. After the end of the ancient War of Independence,
Estonia was divided between several
competing powers: the Catholic bishops, the
Order of the Brothers of the Sword (which in
1237 became the Order of Teutonic Knights, returned
from Palestine), and Denmark. The
strongest of these was the Order. The Germans
[101] called all of the new colony Livonia. Historians
call medieval Livonia "Old Livonia" in order to
differentiate between it and the later governments
of Livonia under Swedish and Russian rule, which
was much smaller, comprising southern Estonia
and northern Latvia. Northern Estonia (Harjumaa
and Virumaa) was under Denmark, and the western
and cental part of continental Estonia (Viljandimaa
and Järvamaa) was governed by the
Teutonic Order whose seat was in Eastern
Prussia. The Bishop of Tartu governed present-

175 day Tartumaa, Valgamaa and Võrumaa, while Läänemaa and the islands belonged to another bishop. The Bishop of Tallinn had no land, but under his spiritual influence were Harjumaa, Virumaa and Järvamaa. The feudal system was now introduced into Old Livonia and the land was given to German and Danish vassals who, for the most part, were uneducated adventurers. The Estonian peasants were now left with practically no land and they were plagued with high taxes, labor obligations and military duties. The situation in northern Estonia under Danish rule was so bad that in Harjumaa the suffering Estonians rose in a rebellion in April, 1343, called St. George's Night Revolt, which spread throughout Estonian territory. The casualties suffered in suppressing this revolt forced Denmark to sell northern Estonia in 1346 to the Teutonic

175 Order. Now the Germans were sole rulers of the Estonians and revolt was useless. By the sixteenth century complete serfdom had been forced upon the people and the estate owners were made sole owners, legislators and judges over their peasants. A medieval chronicler writes of Old Livonia that it had become "hell for the peasants, paradise for the clergy, and a gold mine for the nobility and merchants."

But the power of the Teutonic Order over Old Livonia was now beginning to weaken. The larger cities of Riga, Tallinn, Tartu and Pärnu, all of which belonged to the powerful Hansa League, had grown wealthy through trade between Russia and Western Europe, and the rivalry between the cities and the Order, which was eager to extend its power over the cities also, so weakened the German administration

175 of Old Livonia that it was unable to defend the country against invaders. The reformation, which began in Estonia in 1523, also served to weaken the influence of the Catholic bishops and the Order. When Czar Ivan the Terrible initiated the Russian-Livonian War (1558-1583), the deteriorating confederacy of the Baltic failed to provide adequate protection for this country and, in 1562, the rule of the Teutonic Order in Old Livonia had ended.

But the Russians were not successful either. They were driven out of this area by the three powers who finally divided up the country: Sweden, which became ruler of northern Estonia and Tallinn; Denmark, which again took over western Estonia and the islands; and Poland, which became ruler over southern Estonia (Pärnumaa, Viljandimaa and Tartumaa) and

175 northern Latvia. The country was long devastated by continuous war, suffering particularly under the ever-present dread of the Russians.

Swedish rule in Estonia. By the Treaty of Altmarck in 1629 King Gustav II Adolf was able to wrest from Poland the Livonian area and to make Sweden absolute ruler of the continental Estonian territory. In 1645 Sweden gained the Estonian islands also, after which followed a long period of peace which has frequently been termed "the good old Swedish times."

King Carl XI carried out what has been called "the great reduction of estates" by which many large estates were confiscated by the state--in Livonia five-sixths of the arable land--and the situation of the peasants was considerably improved. In addition, the Swedish government did much to promote educational opportunities for peasants as well as nobles, and made a great effort to promote the religious life in Estonia.

The reforms of Carl XI, and especially the reduction of estates, made enemies for the Swedes of the Baltic nobility, at whose instigation a coalition between Russia, Poland and Demark was created for the purpose of conquering the Baltic region. In the resulting Great Northern War (1700-1721) Czar Peter I was successful against the young Swedish King Carl XII, although Poland was defeated. The Baltic nobility welcomed the new ruler and the old feudal system was re-established. After the Peace of Nystad (Uusikaupunki) in 1721 Czar Peter I returned to the German gentry the estates and the privileges which they had had in pre-Swedish times.

175 Estonia under Russian Czars. Although Estonia and Livonia were now nominally Russian governed, the actual and all-powerful ruler of these provinces was the German nobility. The country was badly devastated by the long war and deportations, and the population was pitifully diminished. For those peasants who had survived the horrors of the war, serfdom now became unbearable. But when Czarina Catharina II tried to improve their lot, she met the almost unanimous resistance of the nobles. At the end of the eighteenth century the liberal ideas of Western Europe had reached the Baltic provinces and some of the nobles favored them, especially the younger ones who had studied abroad. By the beginning of the nineteenth
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century, during the reign of Alexander I, liberalism in Russia had gained ascendancy and

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agrarian reforms were planned to prevent further uprisings such as occurred in northern Estonia, where the position of the peasants had remained considerably worse than in other areas. After certain reform legislation had been passed, making the position of the peasants approximately equivalent to their position in Swedish times, the income of the estate owners had considerably diminished. In order to improve their lot, the Baltic nobility then recommended the liberation of the peasants from serfdom on the condition that the land belong entirely to the nobility. In 1816 the peasants in Estonia were liberated, and in Livonia, in 1819. They were now free to rent the land and to pay this rental with their labor. Until 1868 this labor slavery existed. To further add to the woes of the peasants, the nobility imposed restrictions upon [illegible]

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changes. This "liberation" by no means improved the life of the peasants and, as a result, uprisings occurred in the 1840's in Livonia, where a widespread change to the Greek Catholic faith was also taking place in the hope that the priests would protect the peasants against the land owners.

By now the estates were undergoing an economic crisis and new agricultural methods were being introduced which demanded more capital and more manpower. As a consequence, the estate owners were forced to suggest new agrarian legislation providing the peasants ownership of a certain part of the land, the right to pay rent in money, and the right to buy land titles. Czar Alexander II enacted the laws for Estonia in 1856 and for Livonia in 1860. By 1863 all change of residence restrictions had

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been abolished. Now the Estonian peasant was a free man and many peasants immediately rushed to settle in the cities. During the two decades which followed (1860-1880), called the National Awakening, the Estonian people grew into a self-conscious nation.

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[423]
The National Awakening and post-Awakening period. The main task which took the lion's share of energy was the buying up of land titles.[1] This was slow in northern Estonia, but in southern and central Estonia, where soil was more fertile, it was carried out more rapidly. Soon a wealthy and independent class of Estonian farmers, able to send their children to city schools and universities, grew up. This was the beginning of the Estonian educated class in the cities, from which came outstanding leaders in the national movement. As a result of

[1] [for background, see cat. 116, pp. 23-26 -- Analyst]

175 565 the rapid improvement of economic conditions and the industrialization of the growing cities, certain social differentiations now took place. Economically independent were the farmers, who had bought farm titles, and the middle class in the cities, the intellectuals, educators, and craftsmen. Less fortunate, however, were the industrial employees in the cities, and, in the country, the landless agricultural workers.

175 814 The most active participants in the idealistic-romantic National Awakening were the intelligentsia, at the beginning mainly school teachers, and the land-owning peasantry. There were several centers of this movement, the most important being in southern Estonia, in Viljandimaa, and later in Tartu. In St. Petersburg was an enthusiastic group of intellectuals, called the Patriots of St. Petersburg, with Professor

175 814 Köhler as their leader. Originally the aims of this movement were the promotion of education and national culture in the fields of language, history and folklore. The publication of the national epic *Kalevipoeg* (1857-61) led to an enthusiastic recording of Estonian folklore, which developed under the direction of the Estonian pastor, Dr. Jakob Hurt, into a large-scale movement, so that during the next several decades rich and valuable collections were preserved. [545] The first national Singing Festival in 1869 at Tartu was the first demonstration of a free people and was attended by representatives from Finland and Hungary; it was a tremendous influence to be felt long afterwards, and singing festivals became a national tradition. 175 871 To promote education in the native tongue the Alexander School Committee was established

175 [871] which organized a nationwide collection of money for the establishment of an Estonian gymnasium to be named after Czar Alexander I. Response to this was amazing--to the amount of 100,000 [814] gold rubles. The Society of Estonian Literary Men was founded in 1872 for the promotion of Estonian literature, language and history. [517] Several other societies also were founded, such as the Theater Society "Vanemuine" at Tartu, many farmers' societies and local music and theater groups.

175 186 The National Awakening[1] took a political turn when energetic Carl R. Jakobson arose to leadership and started his weekly Sakala. Jakobson, a daring and able politician, launched a vigorous campaign against the "number one enemy of the Estonian people": the Baltic German nobility. He demanded for the Estonians

[1] [for background, see cat. 116, pp. 26-29--Analyst]

175 186 equal rights with the German nobility in the self-government of the country, at the same time attempting to establish friendly relations with the Russian government in the hope of winning its support. But these efforts were doomed to failure for the Russians and the Germans had already initiated a suffocation campaign against the Baltic national movements.

175 177 The decade of the 1880 s was a period of deep disillusionment for the Estonians after the hopeful time of the Awakening. The Slavophiles were quite influential, their aim being to Russianize the border provinces of the Russian Empire. This was not an easy task, since the National Awakening had made the people conscious of their heritage and proud of their culture. Illiteracy, for example, had been practically abolished in Estonia during this time

175 177 but now Russification was carefully forced upon the population, especially in connection with the schools, courts, and the police system. Russian became the language taught in the schools, and those teachers who spoke no Russian were often replaced by native Russians. Russian clerks and officials were imported to Estonia. The leaders of this Russification movement were the special governors in Estonia and Livonia, while local government remained in the hands of the German nobles. In order to prevent native leaders from rising, the usual policy was to send those Estonians with a university education to Russia rather than to give them positions in their homeland.

175 668 The two prominent Estonian leaders of the period, Jakob Hurt and C. R. Jakobson, instead of uniting in the struggle for national unity

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clashed openly over Jakobson's struggle with the German nobles and, at the same time, the German clergy, and two factions grew up around these two men. After the death of Jakobson in 1882, his party openly stood for Russification--something Jakobson himself would never have [814] condoned. As a result of the party squabble, the Society of Estonian Literary Men[1] failed and was disbanded.

Nevertheless, the Estonians continued to grow numerically and economically. By the end of the century, they had started to recover from the paralysis of Russification. Courageous young leaders appeared in the two most important centers of public life. At Tartu, Jaan Tõnisson, a lawyer, became the editor of the daily Postimees (Postman) in 1896, which stood for Estonian nationalism. Tõnisson became the

[1] [See cat. 116, p.29--Analyst]

175 668 leader of the liberal national movement in southern Estonia, fighting against the privileges of the German nobility. More radical was the other daily, Teataja (Announcer) at Tallinn, the editor of which became, in 1901, Konstantin Päts, also a lawyer, and later President of the Estonian Republic. A great achievement for K. Päts and the Teataja group was the victory of the Estonians in the municipal elections at Tallinn in 1904, when Jaan Poska was elected mayor and took over the rule of the municipality from the Germans.

175 669 The revolutions of 1905 and 1917. After the unpopular Russo-Japanese War in which Russia was defeated, revolts broke out all over the Russian Empire and reached even to the Baltic. While the revolution of 1905 in Russia proper

was a movement against the czarist regime, in Estonia it was mainly directed against the land-owning German nobility. Estates were burned and barons were assassinated. The workers, with the full support of all classes of people, especially the intelligentsia, organized strikes at Tallinn, demanding an Estonian democratic republic. Even by the time of this revolution, there was a violent clash between the radical socialistic and the more moderate national elements in Estonia. To suppress the revolution, the czarist government sent "punishment details" of Russian soldiers to Estonia, whose leaders belonged mostly to the local nobility. They soon liquidated the revolt; many innocent people were sentenced to death and many were sent to Siberia for long-term imprisonment. A great number of the national leaders succeeded in escaping

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175 669 and were sentenced to death in absentia. They had to remain abroad until the revolution of 1917.

175 178 Despite all the post-revolutionary political reaction, a greater degree of liberalism was allowed in cultural life. Economically, the period between the revolutions meant great progress. Estonian private schools were founded, adult educational societies were very active, large theaters were built: "Vanemuine" at Tartu, "Estonia" at Tallinn, and "Endla" at Pärnu. The Estonian Literary Society was founded for the promotion of all aspects of cultural life, and a number of institutions were begun: the Estonian National Museum, which collected many valuable items of Estonian material cultural; and many co-operative societies and farmers' societies which helped the farmers to become better acquainted with modern

175 178 methods and equipment in agriculture and the dairy industry. This development was curtailed to a great extent by the outbreak of World War I in 1914.

175 642 Soon after the revolution, the Russian Provisional Government, Headed by A. F. Kerensky, approved the bill presented by the Estonian leaders to unite the governments of Estonia and Livonia into one administrative unit and appointed as Commissar of united Estonia Jaan Poska, hitherto mayor of Tallinn. The Estonian Diet was elected on the basis of the general franchise and met first on July 1, 1917, in Tallinn. This Diet formed a democratic government, with K. Päts as President. Now, after many centuries, Estonia was governed by its own people.

1: Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

175 701 The birth of independence and the War of Liberation. The next important step * was the organization of the Estonian soldiers who had fought in the Russian Army into Estonian national units. Response to the proclamation of Estonian authorities was enthusiastic and many of the over 100,000 Estonians in the Russian armed forces returned home and joined the Estonian army, among them many high officers, although in many Russian units the Estonians were not 175 642 669 granted permission to leave. When in St. Petersburg the Russian Provisional Government was overthrown by the Bolsheviks on November 8, 1917, the Estonian Bolsheviks followed the same pattern and the War Revolutionary Committee, headed by V. Kingissepp, took over from Poska the Commissariat of Estonia, and the councils of workers and soldiers began taking

1/1 [After election of Estinian Diet 37 –, July 1917, see cat. 11(app. 36·· Analysis]

175 over the governmental institutions. In the midst
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[669] of this tumult, the Estonian Diet met and pro-
claimed itself on November 28, 1917, the su-
preme power in the country until the elections
of the Constituent Assembly, and delegated its
powers to the Council of Elders, which contin-
ued to work for the independence of Estonia.
After preparing the Manifest of Estonian Inde-
pendence, February 24, 1918, this body pro-
claimed Estonia an independent democratic re-
public, delegating at the same time all power to
the Estonian Rescue Committee consisting of
K. Päts, Jüri Vilms and K. Konik, which formed
the first Estonian Provisional Government, with
Päts as premier. Estonian independence was
proclaimed at Tallinn immediately after the
Bolsheviks had left the city and before the
000 German troops arrived. The German occupation

The German occupation

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of Estonia had been foreseen in the Treaty of Brest-Litovsk, March 3, 1918, between Russia and Germany; furthermore, the Baltic German nobles had also petitioned Germany to occupy Estonia. Some Estonian leaders escaped abroad and continued to work for recognition of Estonian independence, among them their leader Jaan Tõnisson. In May, 1918, Estonian independence was recognized by Great Britain, France, and Italy.

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The German occupation authorities ignored the declared independence of Estonia and its Provisional Government and proceeded to drain the country's economic resources. Their plans to include Estonia in a Baltic Duchy, along with Latvia and Prussia, however, did not succeed. After Germany's defeat in 1918, the Estonian Provisional Government openly resumed

175 721 operation on November 11, 1918. But now the Red Army of Russia decided that the time was ripe to attack Estonia.

175 721 Estonia's war with Soviet Russia, from November 28, 1918, to January 3, 1920, including the war with the German Landeswehr has been called the War of Liberation. Because the Estonian army had been dispersed and many leaders arrested as a result of the recent occupational policies, the Red Army was able to make great headway at the beginning of the war.
[70] The morale of the Estonians was low at first, but with the return of Colonel Johan Laidoner from Russia and the assistance of the British fleet, hope was revived. On December 23rd, the Provisional Government appointed Laidoner commander-in-chief of the armed forces and Admiral Juhan Pitka commander of the navy.

175 721 Soon two captured Russian warships were delivered to the Estonians by the British fleet; a Finnish volunteer regiment, "The Sons of the North," arrived; and volunteer companies from Sweden and Denmark began to appear in Estonia. Now the Estonians changed from a defensive to an offensive war, more and more youths answered the call to battle, and under Majoy-General Tõnisson, Narva and North Estonia were freed. On January 14, 1919, Tartu was liberated. Advancement on the southern front was slower but steady, and on February 24, 1919, the first anniversary of the Estonian Republic, the commander-in-chief was able to announce that the entire Estonian territory was freed of the enemy. To assure their future independence, the Estonians felt compelled to carry the war on into Latvian territory. This offensive was

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721 successfully carried out and on June 5, 1919, the Red Army was driven from northern Latvia.

But in this same month the Estonian troops in Latvia were confronted with a new enemy: General von der Goltz and his Iron Division and "Landeswehr," consisting of Baltic German volunteers. Decisive battles with the Landeswehr were fought on June 20-23 at Võnnu-Ronneburg under the command of Major-General R. Põdder. With great enthusiasm the Estonians went against their historic enemy and, after raging battles, they drove the enemy back to the south to Riga.
[527] In commemoration of the victory over the Landeswehr and other victories, June 23rd, was celebrated during the Estonian independence period as Victory Day.

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728 The war with the Red Army continued outside of Estonian territory until Soviet Russia made

175 a peace proposal on August 30, 1919. Peace 728 negotiations began the following December at Tartu, with Jaan Poska as leader of the Estonian delegation. During the negotiations the Red Army made desperate but unsuccessful attempts to cut through the front at Narva. In the treaty of Tartu, signed on February 2, 1920, Soviet Russia recognized the Republic of Estonia, renounced all rights to Estonian territory, and paid 15,000 gold rubles to the Estonian Republic.

727 In spite of the ecnonomic assistance from Great Britain and the United States, including war supplies and the help of the British fleet, as well as the help from the Finnish "Sons of the North," Estonia had suffered greatly from her war.[1] Five thousand men had been killed, 12,000 wounded, and an estimated total of

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[1] [War of Liberation, sec cat. 116, pp. 40-43.. Andyst]

727 150 million Estonian crowns had been spent. But Estonia had won her independence and could now begin to organize her internal government.

648 Independence. On January 26, 1921, the Allies recognized Estonia as an independent country and the United States followed suit of July 28, 1922. Estonia was accepted in the League of Nations on November 22, 1921.

646 In April, 1919, after the Red Army had been driven from Estonian territory, elections for the Constituent Assembly were held; the sessions of the elected Assembly lasted from April 23, 1919, to December 20, 1920, the President of the Assembly being A. Rei. Most important among the legislative activities of the Assembly were: 1) the Declaration of Estonian Independence; 2) the agrarian law[1] and 3) the Constitution of Estonia, June 15, 1920.[2]

[1] [See cat. 116, pp. 46-~~44~~-47 -- Analyst]
[2] [See cat. 116, pp. 48-55 -- Analyst]

12Indiana U. [illegible]

000 Constitution of Estonia: June 15, 1920.

669 One political event of significance should be noted here. After the War of Liberation the Estonian Communists continued to work in close contact with the Soviet Union. On December 1, 1924, led by the fanatic Estonian Communist, V. Kingisepp, who together with small armed units had infiltrated across the Soviet border to Estonia, a coup d'état was attempted at the instigation of the Third International or the Russian Communists. This attempt, however, was a failure for the Estonian Communists failed to give their assistance, the army in a few hours put down the revolt, and Kingisepp was killed in action. The Soviet Government named a town behind Narva Kingisepp in commemoration of his loyalty. In Estonia the result of this unsuccessful revolt was that the

669 Communist Party was outlawed and the Estonian people grew more and more suspicious of Communist propaganda, and the trend in Estonian politics went further and further to the right.

423 The agrarian law, one of the most farsighted and basic legislations of the new republic, enabled the Estonian authorities to carry out wide agrarian reforms during the years 1919-1926. Before that, Estonian farmers had held about 1.7 million hectares, or 42 per cent of the agricultural land, while 2.4 million hectares, or 58 per cent belonged to only 1,149 large es-
[423] tates, owned mainly by the German gentry. The Estonian Government expropriated 96.6 per cent of the estates, paying the owners compensation on the basis of the value of land in 1901 and for the livestock according to market prices in 1914. Four hundred of these estates were retained by

423 the State as experimental stations, model farms, etc. Out of the rest of the estates, 55,000 new small holdings were made. These were given to the landless or permanently leased to owners of very small farms. Beginning in 1925 these new farms could be purchased as freeholds on the basis of a 55-year amortization plan. The State kept the forests and uncultivable lands and out of these created 88,700 hectares of arable land. This was in turn divided into 6,600 new farms.

433 The agrarian reform d solved many social problems of the young republic, although it made staunch enemies of the Baltic German gentry. It also increased the agricultural output, which at its peak in 1927, was estimated at 247,300,000 Estonian kroons. The world economic crisis in the thirties hit Estonian agriculture hard, but

[1] [see cat. 116, p. 46 -- Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

433 during the crisis reorganization occurred: more emphasis was then put on cereal production and less on dairy farming. Beginning with 1933 the output began to rise and in 1938 it had almost reached again the 1927 level.

642 Estonia as a young republic underwent several constitutional changes. The first Constitution, passed in 1920,[1] was extremely liberal. The Estonian people exercised their power through a [646] referendum and a one-chamber parliament (Riigikogu) which comprised one hundred members. Candidates for Riigikogu were nominated by various political parties and elected by the 643 people for a three-year term. The executive branch was comparatively weak, and was composed usually of a coalition of representatives of several parties. There was no separately elected President, and the head of the State was the Prime Minister, called Riigivanem 48 ('State Elder'),

[1] [June 15, 1920 -- Analyst]

000 Minister, called Riigivanem ('State Elder').

642 The executive branch could stay in office only for as long as the Riigikogu gave its approval, and the usual result of this system was that the governments tended to be rather short-lived. The first government of Estonia was formed of a coalition of the Social Democrats, the Labor Party and the National Liberals, with O. Strandmann as Prime Minister. In the period between 1919 and 1933 there were a total of 21 governments in Estonia, a great majority of which were coalitions. The office of Prime Minister was held by ten statesmen, with Päts, Tõnisson, and Teemant each serving four times.

It was soon realized that such short-lived governments could not pursue any long-term policy and that a better balance between the legislative and executive branches was needed. Beginning

642 in 1932, Estonia entered into a period of constitutional and political crisis aggravated by the world-wide economic difficulties and the rising Fascism and Nazism. *Riigikogu* drafted a new Constitution but a referendum in August, 1932, rejected it. The same fate befell the second draft of the Constitution which *Riigikogu* proposed in June, 1933. This failure was due to the very vigorous agitation on the part of the War of Liberation Soldiers' League (*Vabadussõjalaste Liit*), better known by its Estonian abbreviation, VABS.

668 VABS was first a veterans' league only and had no political ambitions before the early 1930's. Then civilians began to be admitted into the League until it grew into a large extremely right-wing movement in which ex-servicemen were only a small fraction. Their

6608 leaders were young energetic men, the most
popular of them a lawyer named Artur Sirk.
They adopted the tactics and ideas of Italian,
German and Finnish Lapua authoritarian movements
and stirred up antagonism and resentment
in a good part of the nation against the
642 government and the Constitution. VABS prepared a
668 new draft of the Constitution which gave the
President almost a dictator's power and on the
referandum in October, 1933, this draft was
approved. The Old Farmers' Party (K. Päts)
supported it in order to break the vicious circle
of the constitutional crisis. J. Tõnisson's cabinet,
which was the last coalition government,
resigned and a nonparty government under the
leadership of K. Päts then took office. When the
VABS Constitution came into being on January
24, 1934, the agitation on the part of VABS

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continued, with the aim now of overtaking the Päts government. To prevent these totalitarian elements from seizing the leadership of the whole nation, Päts used the new powers given him in the new Constitution and on March 12, 1934, proclaimed a state of emergency, appointing again General Laidoner as Commander-in-Chief. On December 8, 1935, the VABS leaders had planned a coup d'état, but Päts' government was able to stop the revolt within a few hours of the scheduled time of action, and many VABS leaders were sent to prison. A. Sirk and some others had already been arrested earlier, but had managed to escape abroad where Sirk, soon after the failure of the coup d'état, took his own life.

642 Although the VABS danger was now nullified, the nation was still sick and needed time to

642 recover. Now followed a "time of silence;" political parties and even Riigikogu were dissolved, and in this transition period Päts was busy making preparations for passing a new and better [668] constitution. With his support, the Patriotic League (Isamaa Liit) was founded for the purpose of giving popular support to the government, especially during the time of the new referendum. The professional and working classes were organized into corporate bodies; in addition to the three existing chambers (Commerce, Industry, Agriculture), fifteen new ones were organized. A National Assembly drafted in 1937 a new Constitution which came into force on January 1, 1938.

This new Constitution provided for a two-chamber Riigikogu: the House of Representatives

642 (*Riigivolikogu*), made up of 80 members, and the State Council (*Riiginõukogu*), comprising 40 members, 10 of them appointed by the President. Both chambers were elected for a five-
643 year term. It also provided for an elected President; accordingly, on April 23, 1938, K. Päts was elected first President of Estonia. The old political parties were still banned, but the "time of silence" was over and the people had again their change to speak in the parliament through her elected representatives from various professional groups. Although Päts has been sharply criticized for his dictatorial measures, he is hailed also as a great statesman who steered the nation through the dangers of Nazism to which the VABS agitation wanted to draw her. Political life was now more mature and sober than in the time of bargainings between the numerous political parties.

000 the numerous political parties.

814 Meanwhile, Estonian economy had vastly improved and had recovered from the crippling blow of the depression. In her cultural life, Estonia had caught up with other European nations, aided greatly by the Estonian Culture Fund (*Eesti Kultuurkapital*), which was set up in 1925. The aims of the Culture Fund were to popularize and to further research in the liberal arts, to encourage creative work in literature and the fine arts, adult education and physical [65] education. The Culture Fund received its income from various state taxes (tobacco, liquor, recreational enterprises, etc.). It had six divisions: literature, music, art, theater, sports and journalism, and was governed by a council comprising representatives from every division and from the Government of the

814 [745] Republic. In 1935 a Pension Fund for Estonian writers, artists, musicians and actors was established, financed by ten per cent of the total annual Culture Fund budget.[1] The result of these funds was to give a much-needed security to creative workers, for in a small state writers and artists could not well depend on their royalties.

563 With the law of the Culture Autonomy (bills passed in Riigikogu in 1925 and 1931) Estonia established good relations with her minorities. This law has been praised as one of the most successful solutions of the minority problems in the whole world.

000 The situation at the end of Estonian independence gave full evidence to the fact that the young Republic had successfully come out of her childhood diseases and was looking forward to a happy

[1] [see cat. 116, pp. 55-- -56- Arnlyst]

000 future.

648 **Estonia under Soviet and German Occupation.**

The flourishing economic and cultural development of Estonia during this independence period was terminated abruptly by World War II. On the eve of the outbreak of the war Estonia's only wish was to remain neutral, but its fate was decided by the two expanding totalitarian powers between which it was situated.

A Non-Aggression Pact was signed between Nazi Germany and Soviet Russia by Molotov and Ribbentrop on August 23, 1939, which was revised on September 28th of the same year. Estonia and the other Baltic states were not aware of the secret clause attached to the Pact which gave Finland, Estonia, Latvia and Lithuania to the Soviet sphere of influence and divided Poland between Germany and the Soviet Union. The USSR

648 started its political maneuvers against Estonia by first demanding naval and air bases on Estonian territory. On September 28, 1939, Estonia was forced to sign the Soviet-Estonian Mutual Assistance Pact. The circumstances under which Estonia had to yield were typical of the Soviets. At this time Poland was already divided. The incident in which a Polish submarine interned in the harbor of Tallinn had escaped was used as a pretext. Over 200,000 Red troops stood ready for combat at the Estonian border. In case Estonia had refused to sign the Mutual Assistance Pact the Red Army would have certainly crossed the border and invaded Estonia.

The Mutual Assistance Pact gave the Soviet Union the right to maintain naval bases on the Estonian islands and in the port of Paldiski, as well as a number of air bases. It limited the

648 number of Soviet armed forces to be kept in these bases to 25,000. Actually, the USSR never observed this limit.

This pact was the first step toward the complete Soviet occupation of Estonia in June, 1940, speeded up by the great victories of Hitler's forces on the French front. In the Soviet ultimatum, sent to the Estonian government on June 16, 1940, the latter was accused of gross violation of the Pact on three points: 1) that Estonia had conferred secretly in December, 1939, and in March, 1940, with other Baltic states to organize an "expanded military alliance," and had tried to draw Finland also into the Alliance ; 2) failure of Estonia to dissolve a defensive alliance with Latvia; 3) the publication of the Revue Baltique in Tallinn, which was considered a hostile act. In the Soviet

648 ultimatum were demanded: 1) a new Estonian Government immediately, "able and willing to secure the honest application of the Soviet-Estonian Mutual Assistance Pact"; 2) immediate free passage for Soviet troops, "to be stationed in sufficient numbers in the most important centers of Estonia." All these accusations were wrong and a pretext for a complete occupation of Estonia and other Baltic States.

The Estonian government was not given time to negotiate; an answer was required in 8 1/2 hours. The next morning, June 17, the Red Army marched into Estonia and in two days the occupation was completed. The situation of Estonia was hopeless at this time and, to avoid bloodshed and destruction, President Päts' decision was to offer no resistance.

000 The leader of the sovietization of Estonia

642 The leader of the sovietization of Estonia during the first Soviet Occupation was Andrey Zhdanov, a member of the Political Bureau and of the Presidium of the Supreme Soviet. A new Communist puppet government was appointed, with Johannes Vares, a physician and left-wing poet, as Premier. President K. Päts remained formally in office for a while, although he was actually a prisoner of [701] the occupation authorities. General Laidoner was relieved of his duties as Commander-in-Chief.[1] The Estonian Defense Union was dissolved and all its arms surrendered. In addition, almost all private organizations were 666 [646] liquidated. The Communists speeded up the elections of a new House of Representatives, which were held on July 14-15, 1940. Although non-Communist candidates were also allowed at first, these were later all withdrawn and

[1] [in 1940; see cat. 116, pp. 52, 57-61--Analyst.]

666 only Communists remained, appointed by the "Working People's Union." The entire organization of these elections was a gross violation of the Estonian Electoral Law of 1937. The people were forced to the polling stations and the only way they could show their opposition was by spoiling their ballots. The percentage of spoilt ballots was probably much higher than the 7.2 per cent which the Communists announced.

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642 The next act of the Estonian tragedy was the incorporation of Estonia into the Soviet Union. The same illegally elected, solely Communist House of Representatives approved at its first session, July 22, three acts of the utmost importance: first, that Estonia become a Soviet Republic; second, to ask the Supreme Soviet of the USSR to admit Estonia into the Soviet Union;
[471] and third, the nationalization of all banks, all land and all large industrial enterprises.

648 -642 land and all large industrial enterprises. According to the Estonian Constitution, such laws could be passed only by the National Assembly, a two-chamber parliament. But the State Council never was elected and the election of the House of Representatives was illegal.[1] Estonia was incorporated into the Soviet Union on August 6, 1940, and became the Estonian SSR, sixteenth republic in the USSR. The diplomatic representatives of the Estonian Republic abroad took care that the Western world was informed of this act of aggression. The countries of the West, with very few exceptions, have never recognized the Soviet occupation of Estonia.

661 [625] Parallel with the economic sovietization of Estonia worked the terror of the secret police, NKVD (People's Commissariat of the Interior), later the MVD (Ministerstvo Vnutrennikh Del, Ministry of Internal affairs);

[1] [See cat. 116, pp. 61-2 -- Analyst]

661 Ministry of Internal Affairs). The nightly arrests of people started as early as July, 1940. [643] President K. Päts was forced to resign on July 23, and in August of the same year he and his family were deported to Ufa, USSR. No information has ever been given to the Estonian people about their former president. General J. Laidoner and many higher officers were also deported in the same summer, as were the majority of former ministers, among them Jaan Tõnisson, former Prime Minister and one of the most prominent Estonian leaders during the previous four decades. Nearly 10,000 people were arrested and deported during the first year of occupation. Some 2,000 people were executed in Estonia. Hitler's war preparations against the USSR incited the Communists to speed up their deportations. On the nights of June 13 and 14

661 over 10,000 people were unexpectedly arrested and deported in boxcars to the distant regions of the USSR. Husbands and wives were separated at the stations; mothers with children were put in separate cars, and the families were never united again. Ninety per cent of the deportees were Estonians; the rest belonged to other nationalities. Statistics of the professions of deportees show that 42.7 per cent were manual and office workers, 26.3 per cent farm owners, and 16.9 per cent civil servants and technical personnel. With these deportations the Soviets endeavored: 1) to remove the leaders and patriotic elements from the local population, 2) to break the will for resistance, and 3) to weaken the nation physically. After the first night of mass deportation many people left their homes to escape arrest.

1:Indiana U. S-4, 5(1954-1) [illegible]

722 Hitler started his Blitzkrieg against the Soviet Union on June 22, 1941, picking in the first few weeks rapid and easy victories. Then the front was drawn in central Estonia, along the Emajõgi River through Viljandi and [illegible]. This gave the Communists time to carry out their mobilization in northern Estonia and to ship men to the Soviet Union. The 33,000 mobilized men from northern Estonia were taken to timber camps in the northern USSR, where the majority of them died from ill treatment, inhuman working conditions and undernourishment. An Estonian corps was organized of the survivors in 1942.

725 Already at the outbreak of the war Estonian men who had sought refuge in forests formed partisan troops, called "Forest Brothers," who later played quite an important role in the war operations, helping to drive out the Soviets,

725 from Estonia. Three battalions of self-defense units participated in the liberation of Tallinn on August 28, 1941. One of these units was formed in Finland of Estonian men who had succeeded in escaping across the Gulf of Finland from the Communists; these men parachuted behind the Soviet lines and excelled in courage and skill in warfare. The code name of the unit was Erna.

Many young Estonians volunteered with the German East Battalions to take revenge for the cruelties and deportations. When they later tried to leave the Wehrmacht, disappointed because the Germans did not restore Estonian independence, they were not allowed to do so, and they refused to join the Estonian Legion founded by the Germans in 1942. In 1944 they were compulsorily joined to the Waffen SS. Under these circumstances the Estonian men

725 started to desert and to escape again across the Gulf of Finland.

727 642 During the German occupation Estonia was ruled by a Governor-General (Generalkommissar) and by provincial governors in each county. An Estonian puppet government was also appointed, headed by Dr. Hjalmar Mäe, which, however, lacked the confidence of the Estonian people.

668 [643] Estonian patriots, under the leadership of Professor Jüri Uluots, the last Prime Minister, tried everything to restore Estonian independence. But the Germans did not grant independence to any conquered nation, and so gradually an underground resistance movement grew in all the conquered countries. Resistance cells were working underground also in Estonia.[1] The Gestapo discovered them and arrested many

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[1] [for wartime partisans see cat 116, pp 66-68--Analyst]

668 Estonian nationalists in April, 1944. Some of them were released only shortly before the end of the German occupation.

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471 Economically Estonia did not fare any better under German occupation than she did under the Soviets. Economic exploitation of the country continued. Only twelve per cent of the nationalized land was given back to the owners and in only a very few cases was private property returned. As a rule, the Germans did not restore ownership of nationalized property.
[437] Food rations for the people were so meager that no one could live without the help of the black market.

721 In the winter of 1943-44 the retreating Germans brought their front close to Estonia again. The great Soviet air raid on Tallinn on the night of March 9th, burned and destroyed much of the

721 Estonian capital. In that emergency the demoralized German Wehrmacht was no longer able [643] to defend Estonia. Professor Uluots made the decision then[1] to support the mobilization in Estonia which the Germans had announced, and his proclamation effected the registration of 45,000 men. Although Estonian regiments were poorly equipped, they knew what was at stake; for several months they held the front, making it possible for many ~~thousands~~ of Estonians to escape to the West. After Finland was forced to accept ~~the~~ Soviet armistice on September 4, 1944, the Russians turned all their strength to the Baltic and rolled over it in a few weeks. On September 721 725 22, 1944, Tallinn fell. The Estonian units, formed at the end of the German occupation, were cut off from retreat and the majority of them became again undercover "Forest Brothers."[2] Refugees

[1] [March 9, 1944; see cat. 116, p. 67--Analyst]

[2] [See cat. 116, pp. 66-67--Analyst]

721 725 from Estonia tell that armed resistance continued in Estonia through 1946. In the winter of 1946-47 large-scale "tactial maneuvers" were organized and the forests along Lake Peipus and in Alutaguse, Virumaa, as well as in Pärnumaa and Võrumaa were combed. These operations broke the large-scale resistance of the Forest Brothers.

727 661 177, 47 474 The Second Soviet Occupation continued where the first had ended, only the Soviets were now much more self-confident and violent and they had more time. Everything that even slightly resembled the Western economic and cultural systems had to be changed to match the USSR's Estonian agriculture was collectivized with the help of a large-scale mass deportation in March, 1949. Without such measures of terror the Soviets could not break the resistance of the

727 Estonian farmers who were attached to their
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177. homes and land, bought with hard labor from the
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474 German estate owners some generations before. With the collectivization of agriculture the Estonian farm owners have become attached to the large kolkhozes, and Estonian industry has been organized according to the needs of the Soviet Union, its production going mainly to the USSR.

871 Political indoctrination is carried out in all
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208 schools from kindergarten through the university; persecution of the Church seemed to be much more obvious now than it was during the First Occupation.[1]

642 The members of the government of the Esto-
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nian SSR and other Communist officials who escaped to Russia when the Germans occupied Estonia, returned and resumed their duties as

[1] [See Cat. 116, pp. 57-65 72 -- Analyst]

642 661 soon as the Red Army had driven out the Germans. However, their rule did not last too long. Dr. J. Vares died suddenly, reportedly by his own hand. Other members of his cabinet have been accused of "bourgeois nationalism" and consequently have been purged and have disappeared from public life. A great purge has been carried out also in the Estonian Communist Party and in cultural institutions during 1950-51. Many Russians of Estonian estraction have been appointed members of the government and leaders of other institutions.

648 So at the end of World War II the Iron Curtain fell between the Baltic States and the West to which they have heretofore belonged.

000 A more detailed survey of the situation in occupied Estonia is given in the following chapters.

113 Communist Takeover and Occupation of Estonia. Special Report No. 3 of the Select Committee on Communist Aggression. House of Representatives, Eighty-third Congress. Washington: Govt. Printing Office, 1955.

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Annex "A," Subparagraph 1c,

Sociological Background

SIZE AND GEOGRAPHICAL DISTRIBUTION OF POPULATION

162 On 1 January 1939, an unofficial estimate credited Estonia with 1,333,940 inhabitants. According to the last official Estonian census, 1 March 1934, the count was 1,126,413, of which number 47 per cent were male, 53 per cent female; 33 per cent were ranked urban and 67 per cent rural.

The population of the major Estonian cities on July 1, 1939 was as follows:

Tallinn	140,665
Tartu	58,307
Narva	26,000
Pärnu	22,942

Nõmme	22,725
Viljandi	12,725
Valga	10,074
Rakvere	10,139
Võru	6,463
Haapsalu	5,964
Kuressaare	5,346

The metropolitan area of Tallinn, including Nõmme and Pirita, had almost 166,000 inhabitants.

In 1934 the distribution of population according to counties was thus:

Harjumaa	243,122
Järvama	58,954
Läänemaa	75,039
Pärmumaa	94,653
Saaremaa	55,851
Setumaa	64,712

162	Tartumaa	181, 296
	Valgamaa	39, 278
	Viljandimaa	74, 993
	Virumaa	146, 318
	Võrumaa	83, 145

161 The mean density of the population of the Republic of Estonia was 25.3 persons per square kilometer. The average density in rural areas was 15.3 persons per square kilometer, being highest in Setumaa (36.1) and lowest in Pärnumaa (12.1).

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166 After the liberation from slavery of the Estonian peasants in the 1860's,[1] Estonian towns started to grow as a result of the migration of landless people into the towns. This movement was intensified toward the end of the century when the growth of industries in larger cities

[1] [See cat. 116, pp. 23-26--Analyst]

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created a strong demand for workers. By this time Estonia had already progressed from a feudalistic country to a capitalistic one. Dr. E. Kant has traced the population in rural Estonia during the period 1922-34 and has noticed that internal migration within Estonia has been far from uniform; the highland regions, for example, were depopulated far more rapidly [563] than the lower areas. One exception, however, to this trend was the southeastern corner of Estonia (Petserimaa) with its high percentage of Russians. Here the density of the rural population was steadily increasing. Although one cannot speak of any real overpopulation in Estonia, the density in the highlands has always been greater, and it is natural that these areas have given their surplus population to the cities.

In spite of all this urbanization, Estonia was

162 In spite of all this urbanization,[1] Estonia was during its independence still an agricultural country, with 59 per cent of its population occupied in agriculture, forestry and fishery. This picture has not changed much noticeably during the ten years of Soviet occupation.

According to the 1934 census, the Estonian population, considered by age groupings, showed the following percentages:

AGE (years)	MALE (per cent)	FEMALE (per cent)	AVERAGE PERCENTAGE
0-9	16.8	14.5	15.6
10-19	15.4	13.4	14.4
20-29	19.1	16.8	17.9
30-39	15.2	15.5	15.3
40-49	12.0	13.2	12.6
50-59	10.0	11.2	10.6
60-69	7.1	8.8	8.0
70-79	3.6	5.3	4.5

[1] [see cat. 116, pp. 77-78.-:79- Analyst]

162 80-89	0.8	1.2	1.0
90-99	0.0	0.1	0.1

163
165 The Estonian birth rate has never been high. The 1930-34 average was 16.8 per mille. At the same time, the death rate averaged 14.9 per mille, leaving a natural increase of 1.9 per mille. This median death rate was higher than the average among other people with the same birth rate. In earlier years (in the last decade of the nineteenth century, for example) the birth rate of the Estonians has been considerably higher-- [563]29.9 per mille. The birth rate among the Russian minority was 7 to 8 per cent higher than that for the Estonian population, but the Estonian German and Jewish populations had higher death rates than birth rates.

165 Before Estonian independence the infant

165 mortality rate was extremely high, but during the years of independence it dropped, as a result of the better medical care available for infants and mothers. The death rate dropped also in the age group of 10-19, but it still remained high in the age group of 1-9.

162 563 The overwhelming majority of the population of Estonia in 1934 were Estonian--88.2 per cent, or almost one million people. Until World War II the minorities in Estonia ranked as follows:

Russians	8.2 per cent
Germans	1.5 per cent
Swedes	0.7 per cent
Latvians	0.5 per cent
Others (Jews, etc.)	0.9 per cent

From prehistoric times Estonians have had

563 From prehistoric times Estonians have had Slavic peoples as their Eastern neighbors. The Russian minority in 1934 lived in the eastern part of the counties Virumaa, Tartumaa, Võrumaa and Setumaa; 71 per cent of them were rural while 29 per cent were rated city dwellers. The inhabitants of the county Setumaa, who are called Setus, are Estonian by descent, although their language shows considerable Russian influence. Russian ethnographers, however, who tend to see Russian or Slavic features wherever possible, argue that the question of the Setu nationality has not yet been satisfactorily settled. The Estonian Germans were mostly descendants of Germans who came into the Baltic region as conquerors and crusaders at the beginning of the thirteenth century and later. (For more details see Subparagraph lb.)[1] Before Estonian independence, a considerable number of Germans lived

[1] [see cat. 116, pp. 10 f.f. 82- --Analyst]

563 as the gentry in estates spread all over the [923] country. After the land reform in the twenties, the estates were nationalized and the land redistributed to landless people (war veterans, etc.), leaving to the former great landowners only the cores of their former vast possessions. Many of the former owners refused to accept what remained to them of their estates and migrated to Estonian cities or even to Germany, receiving reasonable compensation for their land from the Estonian government.

Approximately 84 per cent of the Estonian Germans during the period of Estonian independence were city dwellers. The Swedish minority was generally concentrated on the northeastern islands of Ruhnu, Vormsi and Pakri, as well as [162] on Noarootsi, Riguldi, Nõva and Naissaar. In the turbulent days from 1939 to 1941, almost all

563 of the Estonian Germans migrated to Germany
167 and in 1944, before the second Russian occupation, the Swedish population of Estonia left en masse for Sweden.

727 During World War II the population of Estonia
661 suffered great losses. During the first occupation of Estonia by the Soviet Union in 1940-41, especially in June 1941, a mass deportation of over 10,000 Estonians took place to remote territories of the Soviet Union. In addition to these losses, the Soviet officials, when withdrawing their military forces from Estonia (in June-September, 1941) before the advancement of the German army, mobilized over 33,000 men, among them many regulars in the Estonian army, and took them to Russia. The approximate number of Estonian citizens deported, mobilized, arrested and murdered by Soviet officials during

727 the first occupation from 1940 to 1941 is estimated
[66] at around 100,000.

During the 1941-44 German occupation the losses of the Estonian people were also considerable. Although there are no controlled data as yet, estimations have been made that 4000-6000 people were exterminated; 5000-6000 killed in action or in guerrilla warfare; and 2000-3000 killed in bombardments, making a loss of from 11,000 to 15,000 people altogether.

167 Before the second Russian occupation of Estonia in the fall of 1944 some 63,000 Estonians left their home country as refugees, mainly going to Sweden and to Western Europe. In 1945 there were in Sweden 28,000 Estonian refugees and in western Germany, Austria, Belgium and Denmark over 30,000. Beginning with the year 1947 the latter group migrated to England and to Countries overseas.

000countries overseas.

-727 Altogether, the losses of the original Estonian population during World War II could possibly be as high as 200,000. After World War II the deportations continued, so that at the present time it is impossible to estimate how much of the orig-

[161] inal population is now left in Estonia. Population estimates from Soviet Estonia now appear to be about the same as, or even larger than, those for Estonia of 1939. These surprisingly high estimates, however, may perhaps be explained by the large numbers of Soviet military personnel, workers, and political officials who have been brought into this country.

167
661 The present trend of migration in the Estonian SSR presents a sad picture of the depopulation of the country of its original inhabitants. According to information gathered from German POW's

167 who have returned from the Soviet Union, data
661 obtained from recent refugees, and clandestine letters, there was at least one mass deportation of Estonians, Latvians and Lithuanians in March, 1949, as well as numerous smaller ones. The March deportation was concerned mainly with the rural population, its aim being to get rid of the opponents of collectivization. This deportation had the desired effect for the Soviet occupants of Estonia; kolkhozation proceeded smoothly from then on. As for the number of deportees in March, 1949, controlled data are lacking, but all sources agree that it was more extensive than the June, 1949, mass deportation of 10,000 people.

000 One could conclude that all migration in the Estonian SSR is at present a forced migration and is carried out according to the plans of the Communist Party, which is eager to get rid of

000 all "bourgeois nationalists," kulaks and other so-called "enemies of the people."

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Annex "A," Subparagraph 1d,

Sociological Background

ETHNIC GROUPS

144 Like other Europeans, the Estonians are a mixed people. Although both East Baltic and Nordic features are found among them, the Estonians differ not only from the eastern Finno-Ugrians but also from the eastern Balto-Finns, and appear to bear closest resemblance to the western Finns of Finland, who in turn closely resemble the Scandinavians.

141 On the island of Saaremaa and along the western and northern coasts, the tallest people are found, with a mean stature of 172 cm. or over, while inland the mean stature is 170, and in the southeastern parts of Estonia the mean is 168 cm. Estonians are a tall, heavily built people as the following anthropometrical data will illustrate:

	Men [acc. to J. Villems]	Women [acc. to J. Aul]
Mean stature	172.3 cm.	160.1 cm.
Sitting height	90.5 cm.	85.6 cm.
Body height	54.5 cm.	48.8 cm.
Arm length	80.2 cm.	70.8 cm.
Span	180.6 cm.	165.5 cm.
Leg length	90.5 cm.	86.1 cm.
Bi-acromial diameter	39.0 cm.	34.8 cm.
Bi-iliac diameter (hip breadth)	28.7 cm.	28.0 cm.
Chest breadth	-	25.2 cm.
Chest depth	20.6 cm.	18.3 cm.
Chest	92.7 cm.	83.9 cm.

Head and face measurements:

	Men [J. Villems]	Women [J. Aul]
Maximum head length	192 mm.	182.7 mm.

141

Maximum head breadth	155 mm.	149.5 mm.
Cephalic index	80.8	81.9
Cephalic index on Saaremaa Island	80	80.9
Total head height	225 mm.	213.9
Minimum frontal	109 mm.	106.8 mm.
Bizygomatic diameter	141 mm.	132.6 mm.
Bigonial diameter	109 mm.	101.3 mm.
Morphological facial length	123 mm.	111.9 mm.
Morphological facial index	85.8	84.6

142 According to these and other anthropometrical data[1] Estonians may be described as slender rather than massive, long-limbed, and broad-shouldered rather than narrow-shouldered, with rather small hands and feet, large chests, and

[1] [see cat. 116, pp. 89-91--Analyst]

142 well-developed hips. A special feature of the Estonians is the typically low chest.

141 The cranium is mesocephalic with a tendency to brachycephalism.

According to some measurements there are among Estonians:

brachycephalics	47.7 per cent
mesocephalics	45.4 per cent
dolichocephalics	6.9 per cent

Facial indices of the Estonians indicate the following percentages:

long- or narrow-faced (leptoprosopic)	38.2 per cent
moderate face form (mesoprosopic)	36.1 per cent
broad-faced (europrosopic)	25.7 per cent

141 The nose is medium-sized and narrow rather than broad, and the women seem to have narrower noses than the men. J. Villems found these percentages of nose types among the population:

narrow noses	84.7 per cent
medium noses	14.7 per cent
broad noses	0.6 per cent

142 Concavity of the profile occurs among 38.6 per cent of the people.

The eyes are of medium size and the eyefold is median (32 mm.).

The epicanthic fold is extremely rare, being found among only about 2.45 per cent of the population.

Eye color:

142

grey-blue	51.1 per cent
blue	24.6 per cent
brown	13.5 per cent

Hair color (according to J. Villems):

fair	35.6 per cent
brown to dark brown	43.6 per cent
red	0.6 per cent

Ash blond hair occurs quite frequently.

Their complexion is fair, varying from rosy-white to pale- or grey-white. Yellow shades
143 occur more often than dark ones. Blood groups, according to G. Rooks (1932), are as follows:

A-group	35.6 per cent
O-group	33.4 per cent
B-group	22.7 per cent
AB-group	8.8 per cent

145 Estonian women are mature generally at 14.58 years. Growth continues among them until an average age of 20 years, whilte growth among men lasts for some years longer.

144 Anthropometrically,[1] there appears to be a large Nordic content among Estonians, more so than among the Liv, since in the past there has been a considerable mixture between Estonians and Swedes, and between Estonians and the early North Germans.

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[1] [see cat. 116, pp. 89-95 -- Analyst]

Annex "A," Subparagraph le,

Sociological Background

LANGUAGES

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Estonia is a country of polyglots. A great percentage of people speak three local languages and the educated class usually speaks more. Estonian, German and Russian are the major languages spoken in Estonia. According to the census of 1934 Estonian was spoken as the native tongue by 88.2 per cent of the inhabitants of Estonia. At the same time Russian was the native language of 8.2 per cent of the inhabitants --Russians living in the southeastern part of Setumaa and on the banks of the Narva River. Two towns, Petseri and Narva, had also a considerable number of Russians. German is spoken as the native tongue by 1.5 per cent of the population of Estonia--by the Baltic Germans,

162 85 per cent of whom left Estonia in the fall of
191 1939 and settled in Germany.

191 Since German has always been taught in Estonian
871 schools it is undoubtedly the best known foreign language in this country. This situation has probably not been too much changed even now, after ten years of Soviet occupation. Together
[177] with knowledge of the language, German cultural influence has also been incomparably greater than Russian influence. During the independence of Estonia, Russian was not taught in Estonian schools except in the commercial schools and a few others, so that the generation which grew up during this period does not speak Russian. When the Soviet occupation began Russian was required in every type of school. By this time the younger generation certainly has mastered Russian as well as their

191 predecessors did under Czarist rule.

871 The middle-aged generation which received a secondary education during independence times has some knowledge of English, which was then taught as the first or second foreign language in the majority of the schools. According to reports from occupied Estonia, the Russians have completely dropped English from the school curriculum and accordingly the younger generation knows only Russian and German.

In fourth place would be a knowledge of the French language. This language was taught in a few schools during the independence period and was taught slightly more during the czarist regime. There are few people who read French and still fewer who can speak it.

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197 A condsiderable number of younger people would also understand Finnish. Besides the fact

[192]

[191] that their languages are closely related, the
-177 Estonians and Finns have maintained for almost a century an interest in each other and a warm cultural intercourse. This started during the National Awakening[1] and grew into an enthusiastic movement during the independence period. Various student and professional organizations, for example, had yearly joint conferences with corresponding Finnish organizations.

101 The name Estonian (eesti keel) has come fairly recently into use. Formerly the Estonians called their language maa keel 'country language' and the people who spoke this language maa rahvas 'country people.' The terms Eesti and eesti keel came into use around the middle of the nineteenth century. These words are explained as originating from Tacitus's Germanis XLV in which Aestii, Aestiorum gentes are mentioned

[1] [SEE cat. 116, pp 26-33-Analyst]

101 in connection with Germans, who called the peoples living to the northeast by these names. The ancient Scandinavians called the ancestors of the Estonians Eistr, Eistir and their country Eistland.

197 Present-day Estonia is still divided into numerous dialects which probably developed during the centuries when movement was considerably restricted. Furthermore, some natural barriers, like great swamps and forests, proved a hindrance to intercourse between the inhabitants of the present Estonia in ancient times. There are two major dialect groups: Northern and Southern Estonian, or the Tallinn and Tartu languages, both of them with numerous subdivisions or local dialects. These dialects were generally spoken more in the years before Estonian independence. Six years of compulsory

197 schooling, compulsory service in the Estonian army and modern media of communication during the independence period have resulted in a decline in the use of the dialects and their replacement by a nationally known spoken Estonian, which is very close to literary Estonian. This process has been carried farther into continental North Estonia (except in the northeastern coastal areas of Virumaa) and North Viljandimaa and Tartumaa. Dialectal speech has survived as a commonly used everyday language on the Estonian islands, in South Viljandimaa and Tartumaa, and in Valgamaa, Võrumaa and Setumaa. But also in these areas the middle-aged and younger people know and can speak the nationally known language. It is a general custom that people speak in cities and in official places the nationally known Estonian,

197 but as soon as they go back to the country they start again to speak their home dialect, even taking a certain pride in it. Many educated people preserve their dialectal accent all their lifetime, especially those who come from Saaremaa and Virumaa. Several Estonian poets employ the home dialect, mainly Southern Estonian, in their poetry.

Although differences between dialects are considerable, the speakers of the various dialects can understand and communicate with each other to a certain extent. To a person who speaks literary Estonian the southern Estonian dialects are more difficult to understand than the northern dialects. The reasons for this will perhaps be evident after the following discussion.

Modern literary Estonian as well as the nationally known spoken language have been

197 developed from the Northern Estonian dialect.

[214] Beginning with the first known Estonian printed book, Wanradt and Koell's Catechism, 1535, for some two hundred years both Southern and Northern Estonian were competing for supremacy as the literary language. The printing of the first Estonian Bible in 1739 finally decided the struggle; Northern Estonian decidedly became the literary and most commonly known language

177 of the Estonians. For several centuries literary Estonian was under the strong influence of

[212] the German language. German orthography prevailed until the middle of the nineteenth century, when E. Ahrens' grammar established rules for a more phonetical spelling closer to

[193] the Finnish method. But a German-like word order and other grammatical influences still remained until the twentieth century.

1; Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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At the beginning of the present century a language renovation movement was started and led for several decades by Johannes Aavik. The aim of his campaign was to develop Estonian to the level and flexibility of the major languages. To enrich the Estonian speech he created many artificial words, proposed numerous morphological and syntactical innovations and urged writers to use them. A number of them have been accepted by the literary language but more have been rejected. Aavik also proposed a new word order to replace the old German-like word order, and a liberal borrowing from Finnish and Estonian dialects. This new order has been commonly accepted and, also, many Finnish dialectal words have come into use. The latter trend was more thoroughly effected during Estonian independence by

814 192 Johannes V. Veski, whose innovations were influenced mainly by the principles of suitability and tradition. He created thousands of new words, adding suffixes or forming compounds chiefly from words in the various Estonian dialects, for various scientific dictionaries which were published during the independence period. Veski also was the editor of the Dictionary of Estonian Orthography, which was finished by Elmar Muuk. Muuk compiled a smaller edition of this dictionary for school use. Both these works were officially recognized and still are standard dictionaries of the Estonian language, used in all schools, as well as by many publishers.

195 197 Due to the intensive work of such men as these[1] the Estonian literary language has been highly developed and finally standardized during

[1] [See cat. 116, pp. 102-105 - Analyst]

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the decades of independence. It has become a flexible and fully adequate instrument of expression adaptable both to scientific and artistic styles. The two generations of Estonian writers--the Noor-Eesti (1905) and the Siuru (started in 1917) groups--have favored a language change and have made valuable contributions to the development of the new style of literary expression. A great difference is noticeable between literary Estonian around the turn of the nineteenth and twentieth centuries and the Estonian from the 1930 s up to the present day. Although spoken Estonian has always been more conservative, the revolution in the literary language has influenced the spoken one also, especially the language of the educated people, which has adopted many innovations and thus become quite modernized.

195 197 Almost the same characteristics are applicable to the present-day language spoken by the older as opposed to the younger generation. Younger people use more innovations and a newer vocabulary in their spoken language but especially in their writings, which are sometimes overcrowded with new morphemes.

192 Toward the end of the 1930's the rush to revise the language began to slow down, but there were already by this time a large number of changes to be assimilated and learned. During the occupation some new words and slogans have been borrowed, especially from Russian. Some tendency to Russi~~a~~nization is noticeable in the replacement of well-established Estonian words by Russian loan words, e.g., Est. tänav 'street' with uulits, Russ. ulitsa, etc. Since the end of
193 independence there have not been any

193 noticeable innovations in the Estonian morphology and syntax.

192

Some General Expressions in Estonian

Hello, Mr. Smith	Tere, härra Smith
Good morning, Mrs. Smith	Tere hommikust, proua Smith
Good afternoon, good evening, Miss Smith	Tere õhtust, preili Smith
How are you?	Kuikas käsi käib?
Quite well, thank you	Tänan, päris hästi
And how are you, Mr. Kask?	Ja kuidas teie käsi käib, härra Kask?
Very fine, thank you very much	Suur tänu, väga hästi
Let me introduce myself to you	Lubage mul end esitleda
My name is Johnson	Minu nimi on Johnson
Pleased to meet you	Väga rõõmustav

192 Do you smoke?	Kas te suitsetate?
No, thanks, I don't smoke	Ei, tänan, ma ei suitseta
Won't you sit down?	Kas to ei võtaks istet?
Can't stay any longer	Ma ei saa kauemaks jääda
See you again	Nägemiseni
Good night	Head ööd
Good morning, afternoon	Head päeva
Good-bye	Jumalaga (with God)
Kind regards to your wife, husband	Tervitaga oma abikaasat
Thank you so much	Tänan väga
Today is Monday	Täna on esmaspäev
Sunday	pühapäev
Tuesday	teisepäev
Wednesday	kolmapäev
Thursday	neljapäev

192 Friday	reede
Saturday	laupäev
What languages do you speak?	Mis keeli to kõnelete (räägite)?
I speak Estonian, Finnish, German, English, Russian and French	Ma kõnelen eesti, soome, saksa, inglise, vene ja prantsuse keelt
Speak slowly, please	Kõnelge aeglaselt, palun
I am American; Estonian; German etc.	Ma olen ameeriklane, eestlane, sakslane, jne.
Sorry	Vabandust. Vabandage
Excuse me for a moment	Vabandage mind hetkeks
I am very sorry	Mul on väga kahju
I must apologize	Pean vabandust paluma
I am very sorry to trouble you	Vabandage, et teid tülitan

192

I want to go to Tartu	Ma tahan Tartu sõita
How far is Tartu from Tallinn?	Kui palju maad on Tallinnast Tartu?
One hundred ninety-six kilometers	Sada üheksakümmend kuus kilomeetrit
Where is the ticket office?	Kus on piletikassa?
Single to Tartu, please	Palun Tartu, üks ots
A dinner, please	Palun lõunasöök
A supper, please	Palun õhtusöök
A cup of coffee and a roll, please	Palun tass kohvi ja üks sai
What must I pay?	Kui palju mul on maksta?
Have you any cigarettes?	Kas teil on sigarette?

Some slogans which came into use with the Soviet Occupation

National in form and Socialistic in substance	Vormilt rahvuslik, sisult sotsialistlik

192 A Bolshevik knows not the word impossible	Bolshevik ei tunne sõna võimatu
Like the chairman of the kolkhoz, so is the kolkhoz	Missugune on kolkhoosi esimees, niisugune on ka kolhoos
The property of the kolkhoz must be guarded like one's eye	Kolhoosi vara tuleb hoida kui silmatera

Some new words which came into use with the Soviet Occupation

artell	artel, collective of workers
eesrindlik	progressive
Eesti Nõukogude Sotsialitlik Vabariik (ENSV)	Estonian Soviet Socialist Republic (ESSR)
kaader	cadre, personnel
kodanlik natsionalism	bourgeois nationalism
kolhoos	kolkhoz, collective farm; from Russ. abbrev.

192 komnoor	Communist youth
kulak	usually means big farm owners who used hired help (Russian loan word)
küüditamine	deportation
metsavend	forest brother, guerrilla
miilits	militia
paap	clergyman (derogatory term)
plaanimajandus	planned economy
plaanitäitmine	fulfilling of the plan
poliitosakond	political department
rahvavaenlane	enemy of the people
rajoon	region; an administrative unit created by Soviets in Estonia in 1950. Instead of the former 13 counties there are 39 regions.
seltsimees	comrade

192 sotsialistlik võistlus	Socialist competition
sovhoos	sovkhoz, state farm; from Russ. abbrev.
stahhanovlane	stakhanovist; a worker who tries to surpass the plan
Suur kodumaa	the Great Home Country (U. S. S. R.)
Suur Oktoobri Revolutsioon	The Great October Revolution
täitevkomitee	executive committee
traktorijaam	tractor station
ülestõus	uprising
ülemnõukogu	the Supreme Soviet
välk-miiting	lightning meeting

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1: Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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Annex "A," Subparagraph 1f,

Sociological Background

SOCIAL STRUCTURE

565 555 The Republic of Estonia always impressed her foreign visitors as being an almost classless country. Although this was not strictly true, the class lines which did exist were not rigid and there were extensive possibilities for vertical mobility within the society. Creative and educational abilities determined social status to a greater extent than did financial well-being.

563 After the big estates belonging to the German gentry and a few wealthy Estonians were redistributed among the landless people, the German landholders returned to Germany or else settled down in Estonian cities. Very few of the estate owners remained in the country, and the few who remained did so because they had been

563 permitted to keep their land by reason of their special virtues in agricultural production. The Germans in cities (burghers) were engaged in business, industry or cultural enterprises. With the exception of a very few, they were not wealthy during the Estonian independence period, and many of them made their livelihood renting rooms, doing private tutoring, or selling their former goods from the "good old times." Actually, there were two classes among the Germans, the nobles and the burghers, but these two closed their ranks and united for purposes of self-preservation. This German class, having lost its ruling position in Estonia, did not mingle with the other inhabitants of the country and remained quite isolated despite the fact that almost all of them had mastered satisfactorily the Estonian and Russian languages.

563A. H. Tammsaare has described the class pride of the Balts in his novel _I Loved a German_. The younger German generation in Estonia was more liberal and less culture-bound, and it is quite possible that in a few years the division between the German minority and the Estonians would have become much less sharp. Since World War II was equally tragic to the Estonians and to the Baltic Germans--both of them lost their homes and their country--there is a stronger bond now between the Estonian and Baltic German refugees and they are friendlier than they have ever been.

565 Estonian society during independence could be roughly divided into three classes, each of which could be further subdivided: 1) a very small upper class, comprising the highest government and military officials and the established

565 business and industrial magnates, 2) the middle
class, comprising teachers, clerks, military
officers, independent educated farmers, writers,
artists, doctors, lawyers, engineers, etc., 3)
the workers, who in turn are divided into skilled
and unskilled workers. The businessmen who
became rich overnight in the years previous to
or immediately following World War I were not
considered as belonging to the higher classes.
Eduard Vilde has written a character study of a
member of the nouveau riches in his famous
[875] comedy Pisuhänd. On the other hand, university
professors enjoyed a high social position; they
belonged to the upper middle class even though
their salaries were not princely.

The middle class was by far the biggest class.
555 As in any democratic society, social mobility
between the classes was extensive, and Estonian

555 society was constantly in transition. Quite often the parents belonged to the working class but their educated children had climbed several steps up the social ladder.

565 665 The workers' class and the intellectuals at loose ends in the cities usually made up the majority of left-wing groups. The majority of the middle class in the cities belonged to the liberal parties, and the old established farmers formed the right-wing. The new small-holders, created by the land reform, and the old farmers at first belonged to separate parties, but they later merged into one big Agrarian Party which became quite influential in the political life of Estonia (see Subparagraph 2c, POLITICAL DYNAMICS).[1]

565 186 In a national emergency, class distinctions have always been forgotten and the nation has

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[1] [see cat. 116, pp. 325- 334- - Analyst]

565 186 been united in the struggle for a common cause, as in the War of Liberation and in the last war when all classes responded to the mobilization and fought against Communist reoccupation of Estonia.

Although political parties were banned during the constitutional crisis (see Subparagraph lb, HISTORICAL SETTING, pp. 24-27), they probably would have been reorganized later had there been time left. The old political parties [646] still exist among Estonian refugees abroad. A new trend which began during the last years of independence, but which did not have time to develop fully, was the representation of the people in the parliament by occupation. This type of representation was not decided upon by the Estonian people but was a decision made in the highest government circles. It would have

000 been interesting to watch the results of this kind of occupation-class representation, but it was in effect too short a time for any conclusion to be drawn concerning its effectiveness.

177, .56 565 At the present time there is nothing left in the Estonian SSR of the former class divisions, the political parties or other social organizations. Classes at the present time are those of the Soviet Union: the large workers' class and the hierarchy of the privileged members of the Communist Party, the Red Army, the MVD (secret police) and other Communist officials.

474 241 Among the most important organizations in Estonia were the co-operative enterprises, which were started as early as the National Awakening[1] in the middle of the nineteenth

[1] [see cat. 116, pp. 26-30 -- Analyst]

474 241 century among the farmers (in the form of co-operative dairies, farmers' societies, co-operative credit banks, etc.), and which later developed into a large-scale movement, the Estonian Co-operative League, which benefited both producer and consumer. Modern methods were introduced to the farmer, and expensive farm machinery was bought on a co-operative basis. [186] Before Estonia had gained her independence, this co-operative movement had nationalistic overtones, for it emphasized to the people that by improving her economy Estonia could in turn improve her status as a nation. Jaan Tõnisson's daily Postimees enthusiastically plugged these farmers' co-operatives. Economic aspects of the co-operatives are discussed in Subparagraph 3e, DOMESTIC TRADE.[1]

000 Temperance societies were already well

[1] [See cat. 116, pp. 381-3 = -123- Analyst]

733 Temperance societies were already well established at the close of the last century. In addition to their campaign against alcohol as a menace both to the individual and to the developing nation, they also performed many other jobs relating to public service. This movement meant boycott for the Baltic German industry, which held a monopoly on potato-spirits (Schnapps) and beer. The Temperance League of Estonian Youth (Eesti Noorsoo Karskusliit) directed its activities at preventive work rather than correction of the alcohol habit. Although there was always a certain amount of opposition to the temperance movement, it had its special place of merit in the national movement. There is no accurate information about the temperance movement in present-day Soviet Estonia. However, refugees and returned German prisoners of war have told that drinking, as a means of

733 escape, has tremendously increased in Estonia and that alcoholic drinks have been made liberally available to everyone by being sold in every grocery store and restaurant.

873 Student organizations played an important role in Estonian life. The student body of Tartu University fell into two categories, the organized and the unorganized; the latter, a minority, were referred to as "Wild students" (*metsikud*). There were two main types of organizations: the societies (*seltsid*) and the corporations (*korporatsioonid*), both of which received financial support from their alumni (*vilistlased*) members long after they had graduated. Membership in the *korporatsioon* or *selts* was for a lifetime, and these social groups, as a result, had a strong influence on their members for as long as they lived. They helped determine

873 friendships, attitudes and opinions, and often even social prestige.

As Tartu University had old German traditions, the oldest *Korporatsioonid* there were solely German ones. These preserved the German Burschenschaft traditions; the drinking customs, duels, and a kind of noblesse oblige even during democratic Estonian times. The few Estonians who joined German *korporatsioonid* in the nineteenth century were inevitably Germanized. To counteract this, the Estonian male students at Tartu founded the first Estonian student society *Eesti Üliõpilaste Selts* ('Estonian Student Society') in 1870, the purpose of which was to oppose the old German traditions in student life. Its members did not wear colored caps in public as did the German students, nor did they cultivate a complicated

873 behavioral code. The chief aim of the Society was to educate its members socially and to help as much as possible in the promotion of the national cause. The colors of the Society were blue, black, and white, and ribbons and caps with these colors were worn in the rooms of the Society. At the beginning of Estonian independence these were adopted as the colors of the Estonian national flag.

This first Society set the pattern for other Estonian student societies created in the twentieth century. After 1905 the radical society Ühendus ('Union') was founded and in 1911 *Eesti Naisuliõpilaste Selts* ('Estonian Student Society for Women'). But Estonian *korporatsioonid* were also established: *Fraternitas Estica*, *Ugala*, *Fraternitas Liviensis*, *Vironia*, and others, which followed more closely the German

873 Burschenschaft traditions. When Estonia was independent, her student body grew much larger and more societies and *korporatsioonid* for both men and women were founded. As a result, the whole organized body was divided into two often quarreling faction. The Estonian *Korporatsioonid* League was founded in 1915, and their Alumni League (*Vilistlaskogu*) in 1930; the Estonian Student Societies' League was founded in 1925 and their Alumni League in 1932. Both groups were nationlistic, but in a different way: the societies tried to create new national student traditions rather than to slavishly copy the obsolete German student customs, especially their drinking customs and their lavish way of life inherited from the times when the rich German estate owners sent their sons off to school extremely well provided for. The Estonian

873 korporatsiooned were slow to realize that times had changed drastically and that they could not afford a luxurious student life; many students became so burdened with debts that they had to give up their studies indefinitely. Nevertheless, the exotic customs and colored caps and ribbons, together with certain elaborate ceremonies, had such an appeal to young students that the membership of the korporatsioonid was, at the end of independence, slightly higher than the Societies'.

[661] During the First Communist Occupation all korporatsioonid and societies were liquidated and their properties confiscated. Their old student traditions are today cherished only among Estonian refugees abroad. The great majority of the university students in occupied Estonia seem to prefer to stay "wild" rather than to join the Communist youth organizations.

883 Of the nation-wide youth organizations before the last war, the most popular were:

The Boy Scouts (*Skaudid*), founded in Estonia in 1913; in 1939 they had about 6,000 members.

Girl Scouts (*Gaidid*), founded in 1921. At the end of Estonian independence they had over 2,500 members.

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186 Similar organizations of purely Estonian origin were the following: *Noored Kotkad* ('The Young Eagles'), founded in 1930 and having a membership in 1940 of about 17,000; and *Kodutütred* ('The Home Daughter'), founded in 1932 with a membership in 1940 of about 20,000. Both these organizations emphasized the education of youth in the national spirit.

Ülemaaline Eesti Noorsoo Ühendus ('Nation-wide Estonian Youth Organization'), founded in 1919, was in important organization to which

883 186 belonged young people outside of the schools as well as young adults. It stood for support of an original national culture, national dances, libraries, theater and music. In 1940 it had 310 branches with 16,000 members.

177 883 Noorte Meeste Kristlik Ühing (YMCA) was founded in 1920 by representatives of the American association. In 1939 it had over 7000 members.

Noorte Naiste Kristlik Ühing (YWCA) was founded in 1921 also by Americans. In 1936 it had 3955 adults and 1459 young members.

All these above-mentioned organizations were liquidated during the first Communist Occupation and only Communist Youth organizations are operative now in the Estonian SSR (see also Subparagraph 1j, EDUCATION, p. 13).[1]

[1] [correction; see cat. 116, -131- pp. 230-231- -Analyst]

SOURCES

113 Eesti, Teatmeteos. [Estonia, a Reference Book], Vol. IV. Geislingen, 1949.

Annex "A," Subparagraph 1g,

Sociological Background

FAMILY

000 [815] Sociology was not taught at Tartu University as an independent discipline, so there were few sociological studies made in independent Estonia. Since statistics are lacking, the following will be an impressionistic, general description of the family and its role during Estonian independence with some parallels from Communist-occupied Estonia.

369 592 The extended family is not often found in modern Estonia. The single or nuclear family has been prevalent in urban communities, whereas in rural families one could oftener find cases where three generations lived together. Setumaa was a place of large joint families.

593 The duty of grown children was to care for their aged parents;

000 592 their aged parents. It was a fairly common practice on Estonian farms for the old folk to build a house for themselves in the vicinity of the farm's main buildings and to leave the latter to the newly married son or daughter. Among the joint families in the cities one could usually find the widow or widower living with children and grandchildren, but when both grandparents were living, they usually had their own household. A widow more often resided with her married daughter than her married son. The trend in modern times has definitely been toward

[162] the single family. Since the beginning of World War I, a decline in the size of the family has been taking place, the usual number of children

462 being two or three. Mothers in middle-class

[565] families often worked as teachers, clerks or nurses, using hired help at home. There were

462 cases where even mothers of very large families (11-12 children) held teaching or other positions. The worker's wife usually stayed home with her small children, unless she had her own mother to care for them.

462 Rural families, on the whole, had more children than urban ones. This meant also that a farm wife's duties were more numerous than those of her sisters in the cities; the care of children, housekeeping, the care of the cattle, as well as gardening and even field work when necessary in the summer.

582 The marriage age in Estonia in rural communities as well as urban ones was higher than in America. In many cases marriage was delayed for a farm male because his parents did not want to give over the reins to the son.

000 In general, the family pattern in Estonia

592 In general, the family pattern in Estonia
362 underwent the same changes as it did in the Western world. Rural families, as compared to city ones, were more conservative. In the former a more patriarchal authority was preserved, whereas urban families were more democratic, especially in those cases where the husband and wife both worked outside the home. But the husband's legal supremacy still existed; the property in the family belonged to the husband unless the couple had legally separated it.

168 The primary function of the family was to rear physically, mentally and morally healthy children. This was done in co-operation with the school, the church and the community. The State and the community were concerned during the years of Estonia's independence with the decline in the size of the average family. Bonuses for working parents in case of the birth of

168 a child were introduced by the State and local self governments. Working mothers received a paid vacation for four weeks before and six weeks after the birth of the child. These measures helped to increase the birth rate to a certain extent but not sufficiently. Economic difficulties immediately after World War I, the depression at the beginning of the 1930's, and the approaching thunder in the political skies of Europe played their part in keeping the birth rate low.

855 A family environment was considered best for
[586] growing children, and since the divorce rate was
not high in Estonia, the great majority of chil-
[736] dren received parental love and care. Children's
homes, usually run by local governments, were
established for children from broken homes.

000 The parents normally enjoyed prestige in the

593 The parents normally enjoyed prestige in the
family and the children took their advice into
consideration even after they had become adults.
[674] The percentage of juvenile delinquency was not
high and occurred mostly in the larger cities,
rarely in rural communities. In the rearing of
children, the Estonian mother played, of course,
an important role. Being at home more than the
father, her moral influence was usually decisive
[733] for her growing children. Even if the father was
inclined to some weakness--of which the most
common was excessive drinking--the mother
in many cases was able to bring up a decent
562 family. In Estonian public life the important
593 role of the mother has been strongly emphasized.
Estonian literature has many examples of affectionate relations between children and their
mother. Mother's Day was observed every
year in schools, churches and in public

562 593 [168] gatherings. On those occasions the mothers of large families received rewards.

593 [527] Family reunions tended to keep alive the feeling of belonging between relatives. The most important family gatherings were weddings, baptisms, funerals, birthday parties, and visits during the chief holidays such as Christmas and Easter. At these gatherings several generations met and shared their joys and sorrows. In the everyday life each independent family lived its own life, but in cases of emergency, all the relatives usually helped as much as possible.

593 858 During the Communist regime the authorities have often tried to force a wedge into family unity. They try to use children as spies and urge them to tell what the parents talk about at home, who is visiting in their home, and such things. Thus the parents have to distrust their

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858 own children who in their childishness may betray them, or who may become real Communists.

592 Little time is left for the old type of family life. The school-age children are busy with extracurricular activities and the parents have compulsory duties after their day's work; indoctrination meetings, some "voluntary" duties, etc.

Nevertheless, the family is still the basic social unit in the Soviet state although it bears traits of disorganization. Deportations have made many broken homes and with the collectivization of agriculture the patriarchal Estonian farm family has become a thing of the past.

SOURCES

113 Rajamaa, Herman. The Moulding of the Soviet Citizens. London, 1948.

Annex "A," Subparagraph lh,

Sociological Background

SOCIAL VALUES AND PATTERNS OF LIVING

574
369 The few old customs left in modern Estonia are better preserved in rural communities than in the westernized cities. The gatherings on festive or special occasions have long been celebrated more extensively in rural areas. Although these were for the most part family celebrations, many relatives, friends and neighbors participated, thus contributing to the feeling of closeness among the local people. Under the Communist regime most of these gatherings have been neglected, for hardly anyone can now afford them.

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431 At the birth of a child, the womenfolk of the neighborhood visit the young mother with presents and food. Baptism is usually a big feast
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851 795 Baptism is usually a big feast celebrated at home some weeks after the birth of the child, with relatives and friends attending. The next big celebration in a young person's life is his confirmation day, a time of presents 585 369 and gay parties. Weddings used to be the biggest of all celebrations, which in the country often lasted for several days, sometimes even as long as a week. Weddings in urban communities 764 are usually one-day affairs. Funerals were also a time for large gatherings, but the time was spent mainly in quiet conversation.

527 One of the nationally celebrated holidays is St. John Day's Eve (jaani-laupäev), June 23rd, famed in all northern countries as the midsummer (equinox) holiday. The romantic traditions of this night are still kept alive in the countryside and many townspeople go out to celebrate it. Barrels stuffed with lumber and tar are placed

527 on hilltop poles and lights. The young people
gather to sing, dance, play games, and make
merry, the older people to talk and enjoy the
fun of the young. It is the climax of the summer,
the time of the short light nights in the northern
[777] countries. According to old fairy tales,[1] the
fern is supposed to bloom this night and the person
who can find it will have good luck. The importance
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527 of this holiday in Estonia was increased
when June 23rd was made a patriotic holiday,
Võidupüha, 'Victory Day.' On this day runners
were sent from the capital by the Riigivanem,
later the President, all through the country
carrying live torches. By these "victory fires"
the people listened to patriotic speeches, musical
performances and other entertainment.
Võidupüha, like all other national holidays
(Independence Day, etc.), is now forbidden.

[1] [For folktales see cat 116, pp. 5-171--Analyst]

527 186 Instead of these, the people must march in parades celebrating the anniversary of the October Revolution, May Day, and on other such commemorative occasions.

527 In the fall are celebrated *mardipäev* (St. Martin's Day, November 10) and *kadripäev* (St. Catherine's Day, November 24), not as religious holidays but as occasions for big carnival dances in the cities and for races and dances by costumed children in the country, much like Halloween in this country. The "marts" (Martins--Halloweeners) recite folk songs for which they have to be given treats. This donation, in turn, is supposed to bring luck in farming. During these holidays fried goose stuffed with apples is eaten.

515 The custom of Saturday night bathing is commonly observed in the Estonian countryside.

515 Every farm has its own saun (steam bath) which is heated on Saturday night, and here the whole family has a thorough perspiration and washing, followed in summer by swimming in a river or lake, if one is near. In the towns are operated big commercial bathhouses which are patronized [757] by people who have none of their own. This sauna tradition is an old and cherished Finnish-Estonian custom and for centuries has been used also for medicinal purposes--to cure colds, muscular aches and the like.

777 There are many superstitions and prejudices in Estonia which in modern times are no longer seriously believed. A few common ones are:

[787] On New Year's Eve, melted tin is cast into cold water and the future is prophesied from the shape of the cast.

If the first person one meets on New Year's

542 Sports. The earliest sport to bring the Estonians world fame was wrestling. Estonia had her world champions as early as the last century. In the 1912 Olympic Games in Stockholm the heavyweight wrestling contest was won by an Estonian. At other Olympic Games the Estonians participating in various athletics won six gold medals, seven silver and ten bronze medals. Of these, several were won by wrestlers.

The Estonians like gymnastics and have had in the past many amateur groups of adults, both men and women, under professional trainers. The most popular games were socker, basketball, volleyball, lawn tennis, ice hockey, skating and skiing. Estonians have won many European ice-sailing contests. In rifle shooting have have also excelled. They won the famous Argentine Statue twice in succession at the

777 Day is a man, one will have good luck; but if the first person is an old woman, it means bad luck. A woman with child does not mean bad luck.

[784] To avoid a quarrel one should not shake hands with another over a threshold.

Returning to the house after you have left it, to retrieve something you have forgotten, may bring evil; it is better to do without the forgotten thing.

A person is supposed to have bad luck on the day he accidentally puts his clothes on wrong-side out.

A spider brings good luck when seen in the night, it brings worries in the morning, and sorrows in the daytime.

To meet three chimney-sweeps on the street means good luck.

542 world's championship in Helsinki (1937) and in
[524] Lucerne (1939). Chess also is widely played.

[541] Estonian Games, like the Singing Festivals, were arranged at five-year intervals in all types of sports. Performances of folk dances were especially impressive, with hundred of pairs of dancers participating.

Estonian athletes continue to excel also under the Soviet rule, but they appear on U.S.S.R. teams and their nationality is not mentioned.

181 Basic attitudes. Estonians are not always an easy-going people. They have to a certain degree the "heavy spirit," a kind of basic suspiciousness and distrust and a tendency toward pessimism. Their hard past and the injustices suffered at the hand of their conquerors are perhaps good reasons for these attitudes.

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181 Their proverb "First the work, then the pleasure" characterizes the serious attitude of the Estonians toward work. They are eager to succeed economically, and they are always willing to accept any changes which they think will help them in their work.

181 Authority is recognized and accepted by the Estonians when it seems wise and sensible, but they do not readily submit to mere power-authority. For this reason the majority of Estonians do not favor dictatorship. They disliked Nazi totalitarianism but tolerated it because they hoped it would be the way to achieve in the long run peace and freedom. Communist dictatorship is more difficult for them because the Estonians naturally detest any kind of leveling (Gleichschaltung) process.

200 In Estonia, as in almost every modern

626 In Estonia, as in almost every modern
156 western country, rigid conformity to social mores has not been required and considerable deviant behavior has occurred. Deviators were not so badly condemned as in ancient times, but the communities tried to apply remedial means for controlling behavior.

The most effective stimuli motivating or inhibiting behavior in Estonia have been prestige and, to some extent, material rewards. Under various foreign rules many Estonians have suffered different types of punishment for political activities and have emerged national heroes. The present Communist rule is so unjust in its punishments that these are not, for the most part, affecting the prestige of the punished among their fellow Estonians.

557 Nepotism occurred in independent Estonia in the form of patronage doled out by prominent

557 members of student organizations, *selts* or *korporatsioon*, (see Subparagraph lf)[1] who had gone on to high positions in public or private life, to their fellow society members. For example, the *korporatsioon* "Vironia" dominated the Estonian Bank and held many leading positions in the Ministry of Commerce. Fortunately, this type of nepotism was not found everywhere.

SOURCE

113 Raud, Villibald

1953. Estonia, a Reference Book. New York.

[1] [See cat. 116, pp. 126-9- -151- Analyst]

Annex "A, " Subparagraph li,

Sociological Background

ARTISTIC AND INTELLECTUAL EXPRESSION

000 In the following chapter are treated only the fine arts in Estonia, whereas the liberal arts are excluded. Some idea of the development of the liberal arts and their importance is given in the chapter which deals with higher education.

814 177 The methods in the liberal arts have been those of Western Europe as a whole, especially in the sciences. In the so-called "national sciences" (Estonian and other Finno-Ugric languages, the history of Estonia and the northern countries, archeology, ethnography, folklore) there was close co-operation with Finland and to some extent also with Sweden, partly because several Estonian university instructors had received their higher education at Helsinki University and

814 177 because several Finnish and Swedish scholars helped to lay a foundation for the teaching of national sciences in the first years of Tartu
000 University. In this chapter there will be only scattered references to the Baltic German fine arts.

517 Of all the fine arts the most popular among the Estonians have been literature, music, and the theater, all of which are founded on native traditions, especially Estonian literature and
[554] music. Writers, artists and intellectuals have enjoyed real prestige in the culture, although they never have received kingly royalities and have always lived modestly. The Estonian Republic used to pay permanent subsidies to outstanding writers and artists from the Cultural Fund.[1] These payments, although modest, secured for these writers and artists a minimum

[1] [see cat. 116, pp. 55-56. --Analyst]

517 livelihood and enabled them to dedicate themselves to more extensive tasks.

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533 *Folklore.* The Estonians have a wealth of folklore much of which has been recorded. The local German nobles were not enlightened enough and lacked interest in recording the non-German (as they called Estonian) folklore. Very few Estonian folk songs were recorded before the nineteenth century. The famous German scholar J. G. von Herder published in his *Stimmen der Völker in Kieder* (1778) eight Estonian folk songs, which awoke an interest in folklore in the backward Baltic corner. In the first half of the nineteenth century, when the Estophile movement among the Baltic Germans was at its height, several pastors and teachers recorded Estonian folklore and published it. The

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The Estophiles founded in 1838 the famous learned society "Die Gelehrte Estnische Gesellshaft" (Estonian, Õpetatud Eesti Selts), whose aims were to study the past and present of the Estonian nation, her language and her literature. Among the founders was a literary-minded Estonian physician, Dr. F. R. Fahlmann (1798-1850), who was authorized by the learned society to compile an Estonian epic, taking as its model the Finnish epic Kalevala or the German Niebelungenlied. When his sudden death in 1850 interrupted his work on the Kalevipoeg, the learned society then gave the task to Dr. F. R. Kreutzwald (1803-82), a practicing physician in a south Estonian town named Võru. The resultant work, fifty per cent of which is authentic folklore material, the rest invented by Kreutzwald, is written in the meter of

814 538 Estonian-Finnish folk songs. Kalevipoeg was published by the Learned Estonian Society in 1857-61 in Estonian and German parallel columns, intended for the German reading public in Estonia and abroad. Only in 1862 was Kalevipoeg published in Estonian alone.

539 773 The hero of Kalevipoeg ('Kalev's Son') is a giant whose father was an ancient Estonian king. When Kalevipoeg after his father's death becomes king he tills the soil for his people and twice goes to Hades (põrgu) to fight the devil (Sarvik), bringing back good fortune to his nation. He fights successfully also against his nation's enemies and sails to the end of the world to gain wisdom. From this journey he brings home a book of wisdom. The epic ends tragically, symbolizing the subjugation of the Estonians by German knights. Once, when Kalevipoeg is in

539 773 a deep sleep, a devil steals his costly and heavy sword, bought for good luck from a Finnish smith, and drops it into a nearby river. When Kalevipoeg later, in melancholy, walks through the river the sword cuts off his legs. The forces of heaven have mercy upon the dying giant, send his soul back into his body and send him, mounted on his horse, to the gates of Hades. There he remains to keep watch over Sarvik. The last verses of the epic reveal some optimism; the day will come when Kalevipoeg will be freed to return home to bring luck to his people. The independence period often was interpreted as the time of Kalevipoeg's return.

539 Although the percentage of authentic folklore in Kalevipoeg is considerably less than in the Finnish Kalevala and the style to a great extent is Kreutzwald's, it is still an Estonian epic and

539 it had a tremendous impact on the Awakening period. Kalevipoeg is still the Estonian book most widely known abroad, having been translated either in whole or in part into Finnish, Hungarian, German, Russian and English. At home the people who had been for centuries suppressed read that they were once free and had had a hero-king who fought successfully the forces of darkness. Kreutzwald received the title of the "Father of Song" and has long been venerated.

814 538 The recording of folklore since Kreutzwald has been mainly in the hands of Estonians. One of the best early collections of folk songs was by a Baltic German teacher, A. H. Neus, entitled Ehstnische Volkslieder (1850-52). The appearance of Kalevipoeg had revealed that the nation had great treasures which should be

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recorded before it was too late, --for with increasing education folklore was fast disappearing. Both Fählmann and Kreutzwald had recorded Estonian folklore but they had changed or modernized the style and content of the folk tales and folk poetry as they saw fit, a common practice of their time. Fählmann wrote eight beautiful legends in prose about Vanemuine (God of Song), Creation, Dawn and Twilight, the Birth of Emajõgi 'Mother River', etc., but in these the folk tale motifs are put into the author's style. Kreutzwald published the Estonian Ancient Tales, plots of which are in the majority authentic but the style is still the author's. Of the Estonian scholars who have accurately recorded folklore should be mentioned: Dr. M. Veske, M.J. Eisen, Dr. O. Kallas, Dr. W. Anderson, Dr. O. Loorits, and especially

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

814 538 Dr. Jakob Hurt (1839-1907) whose nationwide campaign for a systematic recording of folklore reached its peak in the 1880's and 1890's. The result was 114,695 pages of folk poetry, tales, proverbs and music. Hurt gave his fieldworkers exact instructions for recording, the main enphasis being on authenticity. These measures of caution have made his collection the most valuable among the nineteenth century collections. Dr. Hurt is called the "King of Estonian Folklore," a title justly deserved. He published five volumes of folk poetry, two volumes of Vana Kannel ('The Old Harp'), 1876-86, and three volumes of Setukeste laulud ('The Songs of the Setus'). His[1] other materials were deposited in the Finnish Literary Society at Helsinki until the Eesti Rahvaluule Arhiiv (Archive of Estonian Folklore) was founded at 814 217

[1] [Jacob Hurt's -see cat. 116, pp. 158-60 -- Analyst]

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Tartu in 1926, with Dr. O. Loorits as the director. Then the Hurt collection was transferred from Helsinki to Tartu, where it remains at the present time among other collections.

In the present century the recording of folklore continued, with modern scholarly methods generally used. The Archive's own collection grew rapidly through the diligent recording by students and other research workers. In 1932 folklore collections deposited in the ERA totaled 375,234 manuscript pages, the largest still being Hurt's collection. In 1939 the ERA's manuscript collection had grown to 585,448 pages. Publication of the collections began in 1935, and by the end of 1939 there were already eleven publications. World War II interrupted publication and from post-war times there are no data.

538 Although folk poetry still exists in various parts of the country its real storehouse is Setumaa, where the bards, mostly women, can still sing thousands of lines of folk poetry which has preserved its ancient form, dating back to the pagan era or at least to prereformation times. Two kinds of folk poetry live side by side in Estonia, the old and the new. The old poetry retains its distinctive form, in common with Finnish *Kalevala* songs, a phenomenon which has been explained as dating back to the prehistoric Finnish-Estonian era when the two nations were one. A considerable part of the Finnish *Kalevala* songs were created in Estonia whence they traveled to Karelia, were recorded by Lönnrot and others and finally included in the Finnish epic.

The most characteristic traits of the old

538 Finnish-Estonian verse are: 1) it is eight-syllabled trochaic verse, the first syllable of which has the most freedom:

Kus on kullala koduke
ja hellal eluaseke
ja marjal magaduspaika
ja taimel talutoake?

Where is, then, the dear girl's dwelling,
And the minion's habitation,
And the bed of the sweet maiden
And the chamber of the frail one?

(Transl. of E. Harris)

2) it has neither rhyme nor strophe, but it has 3) alliteration and assonance, and 4) parallelism, or the repetition of ideas through several verses. The subjects dealt with in the folk songs are everyday happenings as well as festival occasions; daily work, family life, marriage, festivals, the life of orphans and widows, praise of song, youth, beauty, mocking of feudal lords and overseers, forced labor, and so on. Few

[538] epic songs are recorded, none of them of con-
533 siderable length. The Estonian folk song is predominantly lyrical, and the singers in olden times were mostly women and young girls. The men are thought to have been too hard working to have time for song. The life of the people was hard and there are many sad songs, but there are also humorous, satirical and roguish ones.

The modern folk songs have rhyme and strophe but usually they have lost alliteration and asso-
538 nance. A variety of themes are treated in these. Political life, for instance, has been mirrored in the songs, one example of which is this satirical couplet which was circulated during the Nazi occupation:

The people sing in great delight
A robber has saved us from a robber's might.

538 [177] Folk tales are usually more international in character than the songs. Two streams of tales have collided in Estonia: Russian and German, the latter distinctly dominating. There is an abundance of tales dealing with magical themes, but relatively few historical and animal tales. Kreutzwald[1] made popular the German Reinecke Fuchs tales (Reinuvader rebane). Tales of orphans and cross stepmothers are well-known. 522 539 Despite the hardships of slavery to which the Estonians have been subjected, there are a lot of humorous tales, among them the very popular tales of the Shrewd Ants and the Old Headen (Kaval Ants ja Vanapagan), in which Vanapagan is a dupe with great physical power whom Ants always outsmarts. Many types of people are targets of folk humor; stingy and lazy persons, tailors, soldiers, students and

[1] [see cat. 116, p.155-- Analyst]

538 [522] professors, nobles, Setus, gypsies, Jews and city people. Many tales explain the origin of rivers, lakes, hills, swamps, and forests and the creation of certain animals.

177 771 *Folk religion.* Of special interest is Estonian *folk religion.* The geographical situation of Estonia has encouraged numerous borrowings in folk religion from Goth, German, Swede, Russian and Baltic neighbors. At present, more research is needed to differentiate between the original and borrowed elements. German influence appears to be the most overwhelming, and can be traced in almost any type of belief. These beliefs are used today more as literary and artistic subjects than as real superstitions or beliefs in everyday life.

771 The basic characteristics of Estonian folk

771 religion, rudiments of which have survived throughout the Christian era up to the present time, are animism and a close relationship
776 with the dead. Almost every object and power in nature has its protective spirits or fairies (haldjas), which are considered a later development under Gothic influence of the earlier native soul conception (soul of the forest, water, etc.). The best known of the fairies are the forest fairies (beautiful young girls) and the water spirit (usually a grey old man). Mermaids, distinctly of German origin, often occur in folk tales. Household spirits have probably developed from an earlier belief in the protective power of deceased ancestors and in some later developments they are simply ill-natured ghosts. Tales of wind fairies are popular also, but fire seemingly has been less important. At one time

776 thunder was an object of worship, the personification of thunder being an arrow-shooting old man. The god of heaven and thunder was probably Taara, like Thor of the Scandinavians, but from this one cannot conclude that the old religion of the Estonians was monotheistic.

769 The Ancient Estonians believed that life would continue after death the same as an earth. For this reason they used to put in the graves food and other useful items. The Estonians had no fear of the dead. They would often go to the burial ground to speak to their dead relatives and to learn their advice. In November there was the so-called "time of the souls," when it was believed that the dead would come to visit their relatives and they would feast together.

775 Presumably under the influence of Christianity, some of the dead, who had been sorcerers,

775 jealous persons or criminals, were thought to
become revengeful demons (kodukäija), the term
being a translation of the German *Heimgänger.*
[753] These demons were said to be the cause of
sickness and other trouble. Nightmares and
plagues were believed to be caused by spirits
[177] or by the dead, and death appeared under Christian-German
[760] influence personified as a man with
a scythe, or who was called *Liiva Annus* 'Sand
Annus.'

754
538 According to the prominent Estonian folklorist, Dr. Oskar Loorits, the least original mythological figure in Estonia is the sorcerer or magician (Estonian *nõid*, Finnish *noita*), who can be either man or woman. The ancient *nõid* was a wise man (*tark*), a kind of priest and mediator between the spirits, the dead, and the living. He gave good advice to those in trouble and healed

754 538 sicknesses. Later on, during the long-time slavery under German barons, the nõid became a demon who could bring trouble to the more fortunate people and good fortune to the poor; he could fly through the air or turn into a werewolf. Such fortune-bringing man-made demons have been very popular in Estonian folklore.

538 [177] 776 Tales of giants *(hiid)* originated in the last phase of the Iron Age, the Viking era, when contacts with the Scandinavians were close. Scandinavian influence in tales of giants has been traced also in northern Russia.

The folk tales of Saaremaa tell of a giant *Suur-Toll* 'Big Toll' his wife Piret, and their son *Noor-Tõll* 'Young Tõll.'

At the beginning of the nineteenth century, K. Ganader's *Mythologia fennica* appeared in German translation and helped to create a

538 776 pantheon of gods and semigods, mostly borrowed, and partly created by Estonian writers, e.g., Fählmann. The most popular figures of this literary pseudomythology are: Vanemuine (Finnish Väinämöinen): Ilmarine, the black-smith with supernatural creative powers (Finnish Ilmarinen); Lämmeküne, a young hero (Finnish Lemminkäinen); Pikker, the god of thunder; Tuuslar, an ill-natured supernatural being; Uku, a supergod, also borrowed from Finnish mythology; and Vanaisa (Grandfather), the god in heaven.

779 Written Literature. In the period from 1535 to 1780 written literature consisted mostly of religious works written by the local German clergy. Catechisms, prayer books, hymnals, the New Testament (1715, 1886) and the whole Bible (1739)

779 were translated. Although the first known Estonian
book, *Wanradt and Koell's Catechism,*
dates back to the year 1535, the share of the
natives in the production of the printed word
during the first two centuries was very insignificant.
538 A few occasional secular poems are
known, among them one by an Estonian sexton
Käsu Hans (1708) in the southern Estonian dialect
in which he complains about the destruction
of the city of Tartu and the deportation of Estonians
by Russians during the Great Northern
[177] War. The language of all this written work [1]
was Germanic as molded by foreigners according
to the rules of German grammar. During
the period of Enlightenment, 1780-1830, the
Baltic German literary men produced many
sentimental and moralizing stories, according
to the taste of the time, which were mostly

[1] [see also cat. 116, -172- p 171 -- Analyst]

538 translated or adapted from German. At the end of this period two Estonians, Pastor O. W. Masing (1763-1832) and Kristian Jaak Peterson [814] (1801-22) are among the writers. The energetic Estophile pastor J. H. Rosenplänter founded a periodical *Beiträge zür genauern Kenntniss der ehstnischen Sprache*, to which O. W. Masing was one of the most prolific contributors. Masing issued also the first Estonian weekly *Maarahva Nädalaleht*, ('Country Folk's Weekly') from 1821 to 1825, and proposed the letter *õ* which was adopted into the Estonian alphabet. K. J. Peterson, a student of theology at Tartu, was a very promising poet but died early in life, leaving only a small collection of poems and a diary. His poetry was far ahead of his time, free of didactic elements, Anacreontic and idyllic. G. Suits has called him the "first Young Estonian."

538 In the period before the Awakening (1830-60) the production of sentimental and didactic popular literature continued. More Estonians appeared among the writers: Fählmann, Kreutzwald, J. W. Jannsen, J. Sommer, and others. Fählmann and Kreutzwald published many stories in yearbooks, few of them original. J. W. Jannsen (1818-90), sexton and teacher at Pärnu, was an even more prolific translator of German didatic stories which he adapted with such a masterly touch they were long considered originals. [204] He also founded the first Estonian newspaper which was consecutively issued for a long time, Perno Postimees, ('The Pärnu Postman') in 1857. Although this period did not produce any great writer, except Kreutzwald with his Kalevipoeg, who actually belongs more to the Age of Awakening, an Estonian literary style was beginning to

538 emerge.

The Age of Awakening (1860-80)[1] saw the flowering of Estonian literature. In this period, the age of Estonian Romanticism, poetry became the most cultivated literary form. Jannsen with his Postimees moved to Tartu in 1863 and this city became the center of Estonian cultural life. His daughter Lydia's (1843-86) first volume of poetry, Vainu lilled ('Wild Flowers') appeared anonymously in 1865. A year earlier, Kreutzwald had issued his volume, Viru lauliku laulud ('The Songs of the Vironian Bard'), which is technically perfect but contains only a few original songs. Kreutzwald, as a master of technique, criticized severely her first volume, but a long, friendly correspondence between the old "Father of Song" and the young poetess developed which was later to be published. Her second

[1] [for more data on Natl. Awakening, see cat 116, pp 26-33 -- Analyst]

538 volume, Emajõe ööbik ('The Nightingale of Ema River'), issued under her pen-name Lydia Koidula (from Estonian koit, 'the dawn'), was a great success. Many of her songs have been set to music. Her poetry is expressive of a romantic love of her fatherland and her songs went straight to the heart of her people. She became the symbol of the Estonian awakening.

545 An ecstatic even for Jannsen's[2] family and for all Estonians was the First Singing Festival in 1869 at Tartu, which Jannsen organized. There were representatives here from Finland and Hungary. Many of Koidula's songs were sung and Jannsen's "Mu isamaa, mu õnn ja rõõm," ('My native land, my pride and joy') later became the Estonian national anthem, music for which was the score of the Finnish anthem by Pacius. [186] [533]

538 The other poets of Estonian Romanticism,

1[see cat. 116, p. 174 -- Analyst]

538 notably Veske and Kuhlbars, generally followed the example of Koidula. The chief prose writer of this age was J. Pärn, whose best story concerns the buying of land titles.

538 186 In the post-Awakening period (1880-90) patriotic poetry had exhausted its themes and was forced to resort to repetition. Historical fiction now became the most important type of literary expression of the period. The romanticized stories of ancient wars, uprisings and other heroic events were a very welcome escape in the depressing atmosphere of Russification. The most popular author of this period was Eduard Bornhöhe (1862-1923), whose first story Tasuja, dealing with the great uprising of the Estonians in April, 1343, had considerable impact on the patriotic sentiments of the time. Other authors of historical fiction, for example, were A. Saal, J. Järv and A. Kitzberg.

538 J. Järv and A. Kitzberg.

Realism in Estonian literature started late, around the last decade of the last century. This period in Estonian literature is called the period of "critical realism" for its sharp criticism of social injustices in rural Estonia. Three outstanding authors then appeared: Juhan Liiv, August Kitzberg, and Eduard Vilde. Liiv (1864-1913) wrote some successful short stories, the longest of them Vari ('Shadow'), but he developed later into the most patriotic poet of his period, writing of the sufferings of his homeland and sometimes envisioning, as a prophet, the future of Estonia. Frequently he uses a brief verse form, especially in his nature poetry, as well as a free verse form.

536 August Kitzberg (1852-1927) was the first outstanding Estonian dramatist. He wrote many

536 light comedies, but of much greater import were his dramas, especially Tuulte pöörises ('Hurricane'), 1906, and Libahunt ('The Werewolf'), 1912. The first was written for the opening performance of the new Vanemuine theatre at Tartu and deals with the revolutionary village life of 1905, when socialistic ideas were rampant. The Werewolf was written for the opening of the new theatre Estonia at Tallinn in 1913, and deals with the tragedy of an artistic young girl in a superstitious early nineteenth century Estonian village. With these play Kitzberg raised Estonian drama to the level of modern West European drama.

538 The great master of realism was Eduard Vilde (1865-1933) who was also the first to become a professional Estonian writer, (he wrote forty novels, numerous short stories and several plays), but even he had to depend heavily on

538 journalism. Born and partly reared in northern Estonia as a son of an overseer on an estate, he became acquainted with an extraordinarily rich gallery of people, both peasants and German gentry. Influenced by the great European realists and naturalists, his novel *Külmale maale* ('To the Cold Country'), 1896, was the first naturalistic novel in Estonian literature, dealing frankly with village social problems. At the turn of the century Vilde became famous with his historical trilogy *Mahtra sõda* ('The War at Mahtra'), the best of his historical novels, *Kui Anija mehed Tallinnas Käisid* ('How the Men of Anija came to Tallinn'), and *Prohvet Maltsvet* ('The Prophet Maltswet'), all of which pick contemporary peasant unrest for their subjects and describe the peasants' hostilities to their feudal lords. During 1905-17, the period between two

538 Russian revolutions, Vilde was exiled, like many other Estonian intellectuals. In Copenhagen, he wrote two of his masterpieces, the witty comedy Pisuhänd ('The Dragon'), 1913, which is still the best in Estonian literature, and the novel Maekula piimamees ('The Milkman of Mäeküla'), 1916, a psychological novel about the tragic triangle of an Estonian milkman, his young wife, and a Baltic baron. With this novel, which has traits of Neo-Romanticism, Vilde reached his peak as a master of style. In his later years Vilde was granted a permanent subsidy from the Culture Fund[1] and a house at Tallinn in recognition of his contributions to his homeland.

517
538 The Neo-Romantic period (1905-20) in Estonian literature was led by the Noor-Eesti ('Young Estonia') school of writers, the most

[1] [see cat. 116, pp 55-56--Analyst]

538 517 outstanding of whom were Gustav Suits, their intellectual leader, A. H. Tammsaare and Friedebert Tuglas, V. Ridala, E. Enno and Johannes Aavik. The Neo-Romanticists turned to their imaginary worlds, disillusioned with life after the 1905 Russian revolution. In the first of the five albums published by Noor-Eesti is found Noor-Eesti's slogan: "More culture! More European Culture! Be Estonians, but be Europeans as well!"

With Noor-Eesti began the genuinely modern Estonian literature. The aims of their literary efforts were 1) liberation of Estonian literature from the one-sided Russian and German influence, making special efforts to translate French, English, American, Scandinavian and Finnish authors; 2) broadening of the subject matter of the literature; 3) raising the level of Estonian

538 language and literature to that of European literature; 517 and 4) improvement of the appearance of Estonian books with the cooperation of Estonian artists.

538 G. Suits' (1883-   ) first volume of poems *Elutuli* ('The Fire of Life'), 1905, is ecstatic in its youthfulness and presents new and fresh forms of expression. He, too, had been in exile, but was able to study literature and esthetics at Helsinki University. His second volume *Tuulemaa* ('The Land of the Winds'), 1913, an expression of the author's deep disillusionment, is considered one of the best single volumes of Estonian poetry. In some of his poetry he has made masterly use of elements of folk poetry. Now in Sweden, Mr. Suits has centered his literary research on Kreutzwald.

Friedebert Tuglas (1886-   ) is a master of

538 impressionistic and symbolistic short story writing. His work consists of a novel *Felix Ormusson*, which has as its main character an intellectual Bohemian; short stories such as *Popi and Huhuu*, *Maailma lõpus* ('At the end of the World') *Kuldne rõngas* ('Golden Ring') and others; an autobiographical novel *Väike Illimar* ('Little Illimar'); and monographs on Juhan Liiv, Eduard Vilde and the Eesti Kirjameeste Selts (Society of Estonian Literary Men).

Villem Ridala [Grünthal] (1885-1942) is a nature poet of the Estonian islands, and Ernst Enno (1871-1934) has written subtle Neo-Roman-
814 tic lyrics with elements of mysticism. J. Aavik cooperated with Noor-Eesti[1] mainly as a language innovator and translator of famous works in world literature into modern Estonian. These translations usually included a dictionary of his

[1] [see cat. 116, pp. 181-182--Analyst]

814 coinages and other new words used in his translations.

538 A. H. Tammsaare (1878-1940) started as a naturalist with stories of rural life at the beginning of the present century, and continued as a Neo-Romanticist in the period of Noor-Eesti, writing some impressionistic stories about students, taking Estonian literature thus into the city.

The escape from reality into the world of phantasy, mysticism, and art for art's sake was challenged at the outbreak of the Russian revolution in 1917 by the Siuru group of young writers, and also by the Neo-Realists who had begun

[776] their work after World War I. Siuru, in Estonian folklore, was the daughter of the God Taara, a bluebird, the symbol of restlessness and search for happiness. To the Siuru group

538 belonged the poets Henrik Visnapuu, Marie Under, Johannes Semper and Artur Adson, and the prose writers August Gailit and Friedebert Tuglas, who left the Noor-Eesti to join the new group. The Siuru group, as child of revolution and war, started sensationally, revolted against all convention and the petty bourgeois life, and hailed sensualism and Bohemian freedom. After some years, however, they had all calmed down and become serious writers.

Henrik Visnapuu (1890-1952) who began with a sensual, frank and brutal volume of verse Amores, in 1917, developed in later years into a predominantly patriotic poet, especially when he was in exile during and after World War II. He is a lyric poet and his verses make a strong emotional appeal.

Marie Under (1883-   ), called the Princess

538 of Siuru, is the outstanding feminine poet of contemporary Estonia, and has won recognition at home and abroad. Her first volume of Sonnets, 1917, is sensual, frank and full of the joy of life. But after World War I she produced expressionistic verse in which the horrors of the war are deeply felt. She has written, among other poems, a volume of ballads and legends, using themes from Estonian folklore. The second World War and the tragedy of her people have found sympathetic expression in her poetry. A small selection of her poetry Child of Man, 1955, was translated by Professor W. D. Matthews.

August Gailit (1891-) became famous with his novel Toomas Nipernaadi, which has been translated into many languages, a novel of a Bohemian vagabond and Don Juan a là Knut Hamsun written in an extravagant style.

538 The school of Neo-Realism, which began in the twenties, demanded that literature return to the treatment of Estonia's own social problems. "Down with lyrical chocolate! Give us pork chops!" shouted a young Neo-Realist, A. Kivikas. The followers of this school, in Estonia as in other countries, emphasized the psychological approach and had a wider range of themes than the realists, and some of them introduced the Marxian treatment of social problems, like August Jakobson (1904-) in his novel *Vaeste patuste alev* ('The Borough of Poor Sinners') and other novels.

Albert Kivikas (1898-) deals mainly with the problems of farmers. His best novel, *Nimed marmortahvlil* ('Names of the Marble Tablet') is a story of students during the War of Liberation. Oskar Luts (1887-) is a

538 prolific writer and the best Estonian humorist. Of his many books the most popular is a set of stories dealing with the pranks of schoolboys; Kevad I, II ('Springtime'), which has been dramatized with great success. Mait Metsanurk Hubel's (1879-) is a strong social critic; his characters have suffered much and they criticize bitterly the injustice done to them.

With a permanent subsidy from the Culture Fund, A. H. Tammsaare was able to start work on an extensive five-volume set of novels Tõde ja õigus ('Truth and Justice'), completed from 1926 to 1933, and comprising over 2,500 pages. The main themes of this gigantic work, which reveals the author's deep-seated pessimism, are the search for truth and justice by a serious and industrious Estonian farmer, and the struggle with the stubborn land which he has to

538 cultivate, although a wide variety of themes, farm life, education, revolution, old and modern marriages, and characters from rural and city life are treated in each volume. Tammsaare's last work is a symbolic novel Põrgupõhja uus Vanapagan ('The New Devil from Hell's Bottom'), in which the familiar characters from Estonian folk tales, the Shrewd Ants and Vanapagan, are interestingly reversed and placed in a modern capitalistic society; Ants is the ruthless exploiter and Vanapagan is a simple-minded good worker.

536 Hugo Raudsepp (1883-) is a prominent, popular Estonian playwright. His themes and characters are humorously and realistically treated. During the Nazi occupation he wrote a comedy about two rich farmers who wanted to chase a poor little man from his home. After

536 some successful performances, the Nazi officials understood its meaning and it was banned. The most successful of Raudsepp's comedies is Mikumärdi.

538 Several Estonian writers of the thirties turned their attention to the historical novel, attempting to treat history as truthfully as possible. K. A. Hindrey picked the subject for his novel Urmas and Merike from the ancient independence period; M. Metsanurk's Ümera jõel is concerned with the ancient War of Independence; and A. Malk, who wrote about Saaremaa and the other islands, is especially noted for his historical novel of the Great Northern War, Surnud majad ('The Dead Houses').

A new generation of talented poets arose in the 1930 s, some of them inclined to

538 Neo-Romanticism again: Betti Alver, Heiti Talvik, Bernard Kangro, Kersti Merilaas and A. Sang. Of the prose writers the most promising was K. Ristikivi.

Before the Second Soviet Occupation many prominent writers left Estonia as refugees on the ground that there is no freedom for creative work in the Soviet Union. The majority of them are in Sweden: G. Suits, M. Under, A. Adson, A. Gailit, A. Mälk, A. Kivikas, K. Ristikivi, B. Kangro, V. Õun, and others. Some writers are now residing in England. H. Visnapuu came to America, but died in New York in 1952. These Estonians have continued, then, writing abroad, and some of their work has been trans-

[113] lated into other languages. An outstanding selection of Estonian poetry has been translated by W. K. Matthews, entitled Anthology of Modern Estonian Poetry

/

000 Modern Estonian Poetry.

538 A new generation of promising young writers in exile has also arisen. An outstanding Estonian literary monthly is issued by these writers and intellectuals in exile: Tulimuld ('Fiery Earth'), edited since 1950 by B. Kangro in Lund, Sweden.

A few prominent Estonian writers remained in the home country: F. Tuglas, O. Luts, M. Metsanurk, H. Raudsepp, J. Semper, and some of the younger generation: B. Alver and Heiti Talvik. However, the Soviet Estonian writers have not produced any outstanding literary work during the ten years of occupation. The majority of the writers in Soviet Estonia have chosen translation work as their occupation --a kind of passive resistance. These writers are often publicly reprimanded for their inability

538 to create progressive works about the "happy life" in the Soviet Union. Not much is heard of the activities of the former outstanding Estonian writers who remain in their home country except for August Jakobson, who has been made by the Soviets the top writer in Estonia. Some new poets, Leberecht, Scmuul, and others, have appeared.

533 [217] Folk Music. Some 16,000 variants of Estonian folk music, over 1,400 of them on phonograph rolls, are recorded and housed mostly at the Archive of Estonian Folklore at Tartu. Systematic recording has been carried out since the period of National Awakening. The most important part of the collection is the runes, the recitatives of the old folk songs. The four-measure phrase corresponding to the

533 eight-syllabled trochee of Estonian folk songs is the most common. The songs of the Setus
177 have five-measure phrases. Folk songs with
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refrains are found in southern Estonia, and are considered to be of Slavic or Baltic origin. The modern folk songs have mostly nineteenth century melodies, many of which are of German origin.

534 Among the original Estonian musical instruments should be mentioned the popular Finnish-Estonian string instrument, the kannel (Finn. kantele). Some horns, torupill and sokusarv in Estonian, have been used by shepherds for accompanying folk dances, but instrumental folk music is fairly rare in Estonia.

545 Modern Music. An important period in Estonian musical life begins with the Time of

545 Awakening and especially with the first singing festival at Tartu in 1869, which served as a powerful stimulation to Estonian composers. All national getherings during czarist times had been forbidden, especially during the Russification period, but since the first singing festival was organized as a commemoration of the fiftieth anniversary of the liberation of Estonian peasants from slavery, it was permitted. The festivals which followed became important national events held at regular intervals in the larger cities. This tradition was continued during Estonia's period of independence.

533 The following Estonian composers should be mentioned: Aleksander Kunileid (1845-75), composer of many songs which followed the example of Estonian folk songs, by this means freeing Estonian music of the hitherto powerful German

533 influences; K. A. Herman (1851-1911); Friederich Säbelmann (1837-1912); and David Wirkhaus (1837-1912), who specialized in band music and led the movement to establish bands throughout the country. Several Estonians, notably Johannes Kappel (1855-1907), Miina Härma (1864-1941), and Konstantin Türnpuu (1865-1927), studied at the St. Petersburg Conservatory.

The new trend toward a truly national music, independent of German influences, was developed by Aleksander Läte (1859-1948), Rudolf Tobias (1873-1918), and Mart Saar (1882-) who followed in the footsteps of Aleksander Kunileid. Läte organized the first symphony orchestra and composed many choral songs; Tobias became a professor at the Berlin Conservatory and has composed oratorios and orchestral works, chamber music, and choral compositions. M. Saar, 533 one of the most original of Estonian musicians, has composed many songs, piano music, and choral works with the distinct flavor of Estonian folk music. Artur Kapp has contributed symphonic music and later became professor at the Conservatory of Tallinn. Mikkel Lemba, a pianist, has composed orchestral works, and his brother Artur Lemba, also a pianist, has created symphonies. Heino Eller (1887- ,) is a modern composer of paino music, and Küríllus Kreek of religious music. Aino Tamm (1864-) was the first Estonian singer to achieve fame abroad with his interpretations of Estonian folk songs.

Juhan Aavik (1884-) is an outstanding conductor of choral and orchestral performances. He conducted the Vanemuine Symphony Orchestra at Tartu, which was established in 1908. He

533 is also well-known as a composer of songs and instrumental music. At present, he is conductor of the Estonian Chorus in Stockholm, Sweden. August Topman (1882-   ) was an outstanding conductor of the mixed chorus of the Estonian Theater, and Raimond Kull (1882-   ) was impresario of the Estonian Opera at Tallinn, established at the beginning of Estonian independence.

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874 Estonian independence provided a much-needed stimulus to the musical life of the nation. A conservatory at Tallinn, the Higher Music School at Tartu, and a Music School at Valga, all of which have done outstanding work, were established during that period, and provided the musical education for many young musicians who
533 became teachers and performers. Opera, orchestral music and ballet were performed at the

533 Estonia Theater at Tallinn, aided partly by the continuous support of the Music Culture Fund, partly by public support and interest. The Orchestra of the State Broadcasting System, founded at Tallinn, later had as its outstanding young conductor, Olaf Roots, who ably brought good music before the Estonian public as a whole.

Leading composers of choral and solo music during Estonian independence were: M. Saar, J. Aavik, T. Vettik, E. Võrk, E. Aav, R. Pats, G. Ernesaks, A. Karinde, and E. Oja; leading composers of symphonies were: J. Aavik, A. Kapp, H. Eller, and E. Tubin, the most outstanding Estonian composer of the present time. Tubin's Fifth Symphony, which he composed as a refugee in Sweden, has been performed by many European orchestras. Estonian

533 operas were composed on themes from Estonian history by E. Aav, A. Lemba, A. Verdo, and P. Ardna, who composed light operas and whose The Fishermaid became very popular.

The first original Estonian ballet, Kratt ('The Fortune Bringer'), by E. Tubin, is based on Estonian mythology motifs. It was performed with great success in 1944 at Tartu and Tallinn.

[814] Among Estonian publications in musicology H. Tampere's Eesti rahvaviiside antoloogia ('Anthology of Estonia Folk Tunes') and J. Zeiger's Eesti rahvaviisid ('Estonian Folk Tunes') are worthy of mention.

545 The singing festivals, held every five years at the Tallinn stadium, became more popular and better organized during the years of independence. The membership of participating choruses was about 20,000 and the audience

545 exceeded 100,000. Colorful national dresses worn by Estonian women at these mass gatherings added to the beauty of the festivities.

533 Such recent major works as A. Kapp's symphonies, E. Kapp's opera, The Fires of Revenge, and his ballet, Kalevipoeg, and G. Ernesaks' opera, The War of Pühajärv, reveal the influence of Communist ideology on present-day Estonian musicians.

A considerable number of Estonian musicians left Estonia before the Second Soviet Occupation and they have continued their creative work in Sweden, Germany, the United States, Canada and other countries.

545 Theater. Beginning with the National Awakening, various theater troups have performed all over the country. The history of Estonian

545 theaters begins in 1906, when Vanemuine at Tartu and Estonia at Tallinn became professional theaters. K. Menning founded the Vanemuine and the talented and versatile actor Paul Pinna, together with T. Altermann, became the leader of the Estonia theater. Talented actors usually climaxed their career at the Estonia, the finest theater in the country. In these two theaters were performed dramas, operas and light operas, the theater in the capital city being always the leader and always more aware of the new trends in the dramas of Western Europe. Among the top performers at the Estonia theater should be mentioned A. Lauter and Erna Villmer.

There were some smaller theaters at Tallinn, such as the Dramatic Theater, the Workers' Theater and the Morning Theater. There were theaters also in the smaller cities and acting

545 troups in villages which gave performances in the community houses. Interest in the theater was considerable, and the bigger theaters at Tallinn and Tartu were able to retain their high artistic level because of the generous support which they received from the Culture Fund.

531 Art. Estonian peasant art consists mainly of woodcarving with decorations of floral motifs in northern Estonia and geometric patterns in the South. Metal work was less popular, although there exist numerous silver articles such as brooches, pins, chains and rings. Different kinds of Viking brooches are popular among Estonians today. Estonian national costumes, worn with jewelry, demonstrate the decorative abilities of Estonian women.

000 In modern Estonian art painting has been the

532 In modern Estonian art painting has been most popular. The first prominent Estonian artist was J. Köler (1826-99), who studied and worked in St. Petersburg and was elected a member of the Imperial Russian Academy of Arts. His portraits and landscapes could be classified as "realistic." Later on, many Estonians studied art in the Dusseldorf Academy of Art under the direction of Hoffmann and K. F. E. von Gerhardt. Konrad Mägi (1878-1925) was an outstanding landscape painter in the French post-impressionistic style. Nikolai Triik (1884-1940), an outstanding portraitist and engraver, cooperated closely with the Noor-Eesti writers group. Ado Vabbe (1892-) introduced cubism into Estonian art.

[874] At the beginning of Estonian independence the Pallas School of Arts was founded and served to encourage numerous young artists. The younger

532 generation has painted mainly in a new realistic style, but there are also representatives of expressionism, cubism, and abstract geometric art. The most outstanding painters in the second half of the Estonian independence period were: E. Adamson, P. Aren, E. Haamer, A. Jansen, K. Luts, J. Nõmmik, R. Nyman and E. Ole.

Of the engravers, the most prominent have been K. Raud and H. Mugasto, both illustrators of the Estonian epic Kalevipoeg. Eduard Viiralt (1896-1954), the greatest Estonian engraver, received the gold medal at the international exhibition at Vienna in 1937. During and after World War II he worked mainly in Paris.

There have been fewer sculptors than painters in Estonia. The first outstanding Estonian sculptor was August Weizenberg (1837-1921) who received his training in the Imperial Russian

532 Academy and whose work is exhibited in many public buildings, churches, and several monuments. Jaan Koort (1883-), the most prominent, has been interested in Egyptian and primitive art. Other sculptors worthy of mention are V. Mellik, A. Starkopf, A. Eller and E. Sannamees. In the Art Building at Tallinn and in the Pallas Art School at Tartu, regular spring and fall exhibits have been held.

346-349 There are interesting medieval churches, castles, and fortresses in the Baltic Gothic architectural style preserved mainly in Tallinn and Narva. The latter, however, was almost completely destroyed by Russian attacks during World War II. In Tallinn the Bishop's Church (A. D. 1223), the Gothic City Hall (14th century), and various towers such as the Fat Margarete, the Tall Herman and the Kik in de Kök, are of special interest, 000 special interest.

532 The Communist occupation has robbed Estonian artists of freedom of artistic expression. Artists have contributed their skills and talent to decorations for Communist parades and celebrations and they have had to participate in contests on Communistic topics.

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Annex "A," Subparagraph 1j,

Sociological Background

EDUCATION

871 Prior to the Nazi and Communist invasions, the educational system in the Estonian Republic [212] had acheived a remarkably high level. In 1939 only 3.9 per cent of the population was illiterate, and this group consisted mostly of older people of the pre-independence era. The school system established in 1918 was a public school system based on democratic prinicples. Learning for children of school age was free of charge and compulsory between the ages of 8 to 16, or until six grades of elementary school had been completed. Kindergartens, which were operated mainly in urban areas, were not compulsory. Private schools were free to operate, but in actuality few of them existed.

871 563 Instruction in the public schools was given in Estonian. By special law, permission was granted for the establishment of schools in which instruction was provided in the langauge of certain minority groups--German, Russian, Swedish, Jewish--Estonian being taught as the first foreign language.

872 The curriculum of the 6-grade elementary school was the same in both urban and rural areas, the following subjects being taught: religion, Estonian, natural science, hygiene, geography, history, civics, art, manual instruction, physical education, and penmanship. In addition to these subjects, the elementary schools were free to select one foreign language for their curriculum: English, German, Russian or French, the first two being the most commonly taught.

871 After the completion of elementary school, students were free to choose either a five-year high school, or gymnasium, or a secondary vocational school, with a three- or four-year course of instruction, or they could choose an apprenticeship in a trade. The majority of elementary school graduates continued their studies in some higher level school.

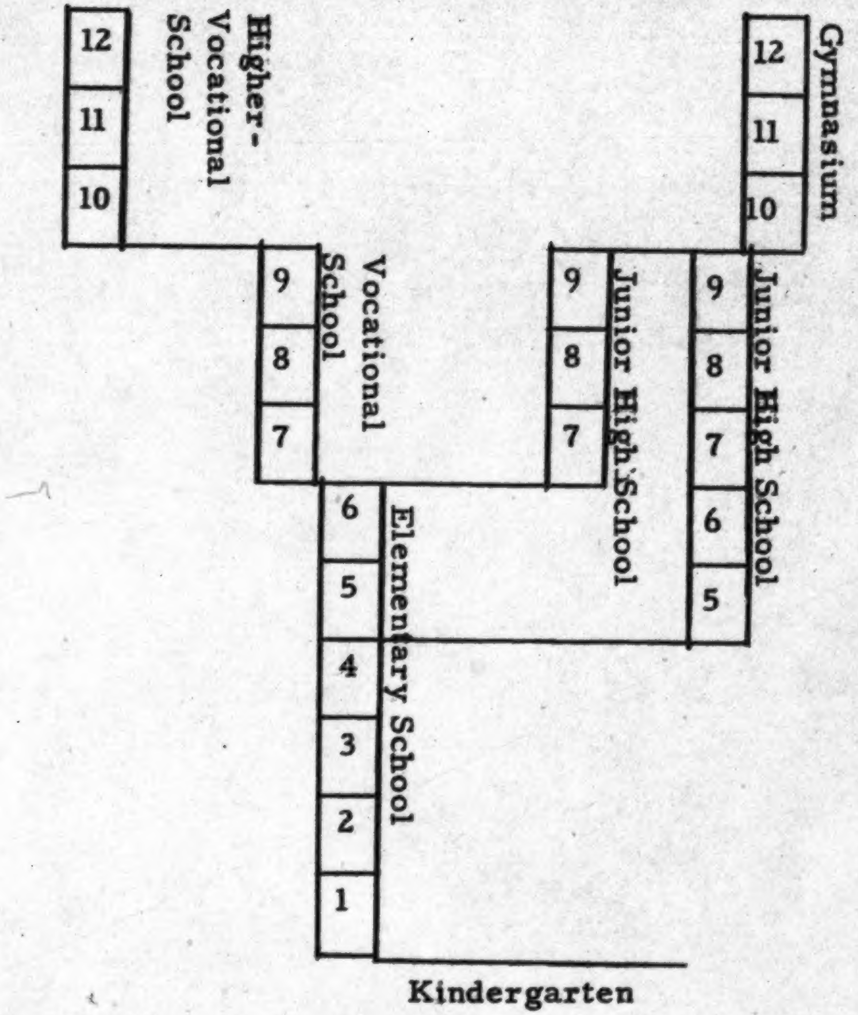
873 There were three general types of gymnasia to choose from: those emphasizing humanistic studies, natural sciences, or commercial training. Upon graduation from the gymnasium, the student received the maturity certificate which entitled him to enter a university or any other type of higher school. The following subjects marked on this certificate indicate the varied nature of the subjects taught and the emphasis that was placed upon languages;

873 they were: the native language of the student, Latin, two or more foreign languages, religion, history, logic, psychology, mathematics (algebra, geometry, trigonometry), natural science, chemistry, physics, geography, cosmography, civics, art, music, physical education, manual training, and, finally, defense training for the male students only.

The Estonian school reform, carried out in 1934 and the following years, changed the school system considerably, especially on the secondary level. The compulsory school age was then made from the ages of 7 to 14. One disadvantage of this reform was the lowering of the percentage of elementary school graduates, since more slow students dropped out of school after reaching the age of 14.

The school system established by the act of

871 1934 may be diagrammed as follows: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Higher-Vocational School
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Vocational School
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4
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Elementary School
Kindergarten
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Junior High School
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8
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Junior High School
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Gymnasium

The basic elementary school remained the same. Some secondary schools, mainly city

871 schools, admitted students also after completion of the fourth grade of elementary school to the five-year junior high school or pro-gymnasium. Since the reorganized school system was a uniform one, students were free to progress from one stage to the other without complication. Only in a few secondary schools, where the number of applicants was too high, competitive exams were arranged.

823 The junior and senior high schools, as the 5-year gymnasium had previously done, charged a moderate tuition fee: 50 Estonian crowns a year ($ 14). Needy students were freed of the tuition and were granted school supplies and small stipends. In independent Estonia no able student was deprived of education because of poverty.

300 The 1934 school reform affected particularly

874 The 1934 school reform affected particularly the upper level schools, for it introduced a three- ~~or~~ four-year intermediate vocational school corresponding to junior high school, and a three-year higher vocational school which corresponded to gymnasium. This was a fairly flexible system, however, in that graduates of the junior high school were also admitted to higher vocational schools, while graduates of the latter schools were qualified to enter a university, providing that certain examinations were satisfactorily passed. There were agricultural, horticultural, technical and industrial, and commercial schools of the vocational type, as well as schools of business, economics and home economics.

In addition, there were so-called apprentices' schools with two-year courses of instruction in trade and industry for those graduates of

874 elementary schools who could attend only night school.

873 Some extension schools, with one- or two-year courses, were run in rural areas for graduates of elementary school who did not continue in any other kind of school. However, these proved to be rather unpopular. There were adult education schools also which provided work toward the maturity certificate.

The most important center of adult education during Estonian independence was the Estonian Educational League, established in 1923, with its seat in Tallinn. In 1939 there belonged to this League 480 adult organizations and 189 study groups. The Educational League, which functioned as an educational as well as a recreational organization, organized adult education in Estonia by means of special lectures, courses, 873 and study groups, conferences, education and literature weeks, instruction for libraries, country theaters, etc., and it tried to encourage the production of original plays by organizing play contests.

871 [245] All Estonian schools were under the direction of the Ministry of Education, and the supervision of teaching methods in these schools was carried on by chief-inspectors or by school superintendents. The superintendent and the school council (much like our own PTA) were responsible for the internal management of each school.

875 The training of elementary school teachers was carried out in teachers' seminaries which operated free of charge and, after the year 1937, offered a four-year course beyond the junior high school level. High school teachers had to

875 be graduates of the university and, in addition, were required to receive professional training in the one-year didactical-methodological seminaries run by the university.

874 The most important institution of higher education in Estonia was the old Tartu University. Higher technical education could be acquired, beginning with the year 1920, at the Technical Institute at Tallinn, this name being changed to Tallinn Technical University in 1937. In 1939 there were 2,689 students enrolled at Tartu and 481 at Tallinn. Higher education in fine arts was given by the Pallas Art School at Tartu, a private school with a six-year course; Tallinn Conservatory which offered a complete advanced course in music; the Higher Music School at Tartu, a private school; and four music schools in other towns.

874 Tartu University was founded by the Swedish King Gustaf II Adolf, when Estonia was under Swedish rule, and it opened its doors as Academia Gustaviana on Oct. 15, 1632, with four faculties. The language of study was Latin, later Swedish. The University closed its doors several times during the wars which devastated the country. In the nineteenth century the University was dominated by the Russians, the language of instruction being first German and later, after 1889, Russian.

On Dec. 1, 1919, this Estonian university, named now Tartu University, was opened with festive celebration; the language of study was now Estonian.

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645 Tartu University was subordinate to the Ministry of Education, being dependent on this ministry especially in its financial operation, but

874 [645] otherwise enjoying a wide autonomy and full academic freedom in its teaching activities. The highest administrator of the University was the Rector who was elected by the faculty for a three-year period. By the law of 1938 the Rector was appointed by the President of the Republic for a five-year period. The seven faculties, each of which was administered by a dean, were: theology, law, medicine, philosophy, mathematics and natural science, including geography, the veterinary faculty, and agriculture, which included forestry. Each of these divisions was free to use its own judgment in organizing and supervising teaching and the associated research institutions. The Faculty of Philosophy was formed according to Scandinavian and Finnish models; the other faculties followed more the examples of West European universities.

874 In 1940 there were: 114 professors, 42 docents, 46 lecturers, 9 readers and about 180 assistants at the University. One of the most difficult problems encountered in the beginnings of Tartu University was to find qualified teachers for all the chairs. A number of specialists were invited from abroad, especially from Finland and Sweden, but these left when native scholars proved themselves qualified for the chairs.

During the 20-year period (1919-1939) 5,751 students graduated from Tartu University, 26.7 per cent of this number being women. The tuition fee was 50 crowns per semester ($14). Needy and able students received scholarships and were freed from tuition.

Master's and doctor's degrees were granted by Tartu University. The doctor's degree required approximately three years of intensive

874 scientific work after the master's degree had been earned, plus the presentation of a printed dissertation to be defended at open session of the faculty. In the medical and veterinary faculties only a doctor's degree was granted.

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874 One of the main aims of Tartu University was to cultivate an original Estonian science, to study the native country and its people, and to apply the results of these studies for the benefit of the people. The University under foreign rules had paid little attention to these problems.

Several new professor's chairs were established in such "national" sciences as the Finno-Ugric and Uralic languages, Estonian language and literature, the history of Estonia and other northern countries, folklore, ethnography, archaeology, etc.

000 There were 37 academic societies working

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814 There were 37 academic societies working under the direction of the University,[1] including the Estonian Learned Society (established in 1938) and the Society of Natural Scientists (founded in 1853), and newer ones such as: the Academic Mother Tongue Society, the Archive of Estonian Language, the Academic Society of Literature, the Academic Historical Society, The Academic Folklore Society, the Archive of Folklore, etc., all of which carried out extensive research and publishing programs. Estonian dialects were recorded extensively, and Estonian folklore collections were among the largest in the world. Tremendous work was done toward the development of a scientific terminology in Estonian and an Estonian literary language. The research of the teaching staff and the doctoral dissertations were published in the University series called Acta et

[1] [University of Tartu; -224- see cat. 116, pp. 219-23--Analyst]

814 Commentationes Universitatis Tartuensis, the number of volumes reaching 104 in 20 years.

The Estonian Academy of Sciences was founded in 1938, its aims being to promote the study of science, to coordinate all research in Estonia and with other research institutions, and to give awards and scholarships. The Academy had two sections--humanities and natural sciences--each with ten members, six in each section being nominated by the President of the Republic. The first nominated members in humanities were: E. Kant, O. Loorits, J. Mark, H. Sepp, G. Suits, J. Uluots; in natural sciences: H. Kaho, P. Kogerman, A. Paldrock, L. Puusepp, K. Schlossmann, E. Öpik--all outstanding scholars and professors at Tartu University. Plans were made for the publication of serial publications and a yearbook; however, the

814 Estonian Academy of Sciences was short-lived--it was one of the numerous institutions and societies liquidated by Soviet occupation authorities in 1940.

177, .87 871 Societ occupation meant an end to free and independent thinking in Estonian schools as well as in public life. Nowadays the youth of Soviet Estonia is being molded on the basis of five main principles: 1) education must be strictly anti-religious; 2) it must be based on Communist morality as opposed to the bourgeois or Western morality; 3) Soviet patriotism must be taught; 4) the Communist collectivist doctrine is to be expounded; and 5) a militant internationalism must be indoctrinated. The most important task of the Soviet school therefore appears now to be political indoctrination.

In the beginning, the Communists had plans

177. for completely eliminating illiteracy in Estonia
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871 but their schemes were dropped when they realized that illiteracy in Estonia was no problem. The carefully built-up school system of Estonia was changed overnight to conform to the school system of the USSR. The duration of elementary school remained the same. An extra year was added to elementary school and this seven-year course was called an incomplete secondary school; after ten years of schooling the student is considered ready for the university.
874 The vocational school system of Estonia, unfamiliar to the Soviet officials, was liquidated. Only the well established and popular College of Domestic Science at Tallinn was left in operation and re-named the Food Polytechnic.

New types of Soviet schools, called factory schools, and schools for future kolkhoz

874 functionaries were introduced, both of these being unpopular and with low enrollment.

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Elementary school is now still compulsory and free of charge; even secondary school was announced at first to be free, but fees higher than in capitalistic Estonia and varying also according to the social origin of the students were soon introduced. This educational discrimination affected primarily those students whose parents had been employers of paid labor, or had belonged to the ecclesiastical profession, or were in other ways "enemies of the people." These children have had to pay exhorbitant fees--fees so high that they have had to drop out of school entirely.

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The schools of the Estonian SSR were confronted with many handicaps, the biggest of these being the destroyed schoolhouses, the scarcity

871 of qualified teachers, and the lack of textbooks.
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Approximately 25 per cent of the schoolhouses had been heavily damaged in the war, and in a considerable number of others the Soviet troops and officers had been housed. Many teachers had left the country as refugees, thus creating a situation whereby many of the elementary school teachers were placed in high school jobs, vacancies in elementary schools being filled in turn by people who themselves had only elementary school educations. All textbooks used in pre-Communist Estonia were called in and destroyed as dangerous "bourgeois nationalistic" relics.

177, 87, 871 New subjects taught in Estonian SSR schools are Russian, the Soviet Constitution and Soviet history. Languages now taught are Russian first and German as the second foreign language.

177 .87 871 English occupies third place, and many schools have dropped it entirely. Great emphasis is put on military training for boys and girls, this being started in the third grade. At numerous celebrations, shooting competitions between youthful teams are often part of the programs.

645 871 All schools are subordinated to the Ministry of Education (formerly Commissariat) of the Estonian SSR, which in turn receives its orders from Moscow.

883 665 626 The national and international youth organizations, such as the Boy Scouts, the Girl Guides, the YMCA and the YWCA, as well as all school clubs have been closed, and some reports have indicated that Estonian children are forced to join such Communist organizations as The Children of October, for children from 7 to 10 years; the Pioneers, for children from 10 to 15

883 665 626 years; and the Communist Youth (Comsomol, as it is called in Russia), for youth from 15 to 20. On the other hand, there are complaints that the number of members in these organizations is low. The unpopularity of these organizations, despite the fact the certain economic rewards are given for membership, may be due to the fact that their members act in schools as spies among fellow students and teachers.

873 208 Adult education which flourished in independent Estonia under the Educational League has been completely liquidated and the People's Halls, the former Public Houses, are used now only for political indoctrination and anti-religious propaganda under the supervision of the Inspector of Political Education in each district and [658] town. The numerous public libraries in villages have been reported to be almost all purged and destroyed.

000 destroyed.

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661 In the summer of 1940, and again in 1944 after the Nazi-German occupation, Tartu University became the State University of the Estonian SSR, subordinate to Moscow. The most striking losses during this war period had been suffered by the University's staff. There were only 23 professors and 19 docents and lecturers left of the entire prewar university staff--the rest of the staff were dead of deported (37), in exile (90), or had completely disappeared (22). All the instructors were purged and the undesirable elements among them were deported. Many instructors were brought in from the Soviet Union to fill those jobs formerly held by Estonian educators.

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874 Fundamental changes have taken place in the organization of the University. The Faculty of

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Theology has been closed. The Faculty of Mathematics and Natural Science has been split in two parts: the Faculty of Physics and Mathematics and the Faculty of Biology and Geography. The Faculty of Economics has been transferred to the Polytechnic Institute in Tallinn, while the Faculty of Forestry has been made independent. A chair of Marxism-Leninism has been created and all students and instructors are required to attend classes and pass examinations in this subject. Although there is still a Rector, the real power of the University is now with the holder of the chair of Marxism-Leninism. All the extensive foreign contacts of Tartu University--the exchange of publications with over 2,000 scientific institutions--were put under the control of Moscow and were discontinued in many cases.

874 565 According to Soviet sources, the University had 2,700 students in 1949, over half of them women, and all of whom are selected on the basis of their social origin, the "bourgeois nationalists" being deprived of a higher education.

814 The Academy of Arts and Sciences of the Estonian SSR was established in 1946 and is now the leader of all scientific research in the Estonian SSR. In 1949 there were 12 research institutes within the Academy. All other academic research societies have been liquidated and their properties turned over to the Academy.

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Annex "A," Subparagraph 1k,

Sociological Background

RELIGION

600 The basic characteristics of the Estonian folk religion, rudiments of which have survived throughout the Christian era up to the present time, were animism and a close relationship to the dead. Since the beliefs now survive more as popular superstitions and folklore, a fuller description of them may be found in Subparagraph 1h.

177 797 The first contacts of the Estonians with Christianity were through the Greek Catholic eastern Slavs, at which time the ancestors of the Setus were converted to the Greek Catholic faith. The overwhelming majority of the Estonians were baptized in the Roman Catholic faith in the first

half of the thirteenth century by German priests
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797 who followed in the footsteps of the German Or-
der of Knights. However, because all of the
preaching was carried on in a language foreign
to the congregations, the influence of Christian-
ity remained rather superficial unti the reforma-
tion, and the people continued to worship their
old gods and spirits in the holy woods (hiis).[1]
797 But after 1523, when the reformation arrived in
Estonia, even though the ministers were still
Germans whose knowledge of Estonian was fre-
quently poor, the Christian religion was never-
theless brought closer to the people and there
were attempts to procure religious literature in
779] the language of the natives. Martin Luther's
Small Catechism was published in Estonian in
1535--the first printed book in Estonian--but it
took over two hundred years before the whole

[see cat. 116, pp167-71

797 Bible appeared in Estonian (1739). In the first part of the eighteenth century a pietistic movement (Herrnhut) spread in the Baltic area and its Congregation of Brethren, with its popular and simple teaching, touched deeply the hearts of the enslaved people, so that a great rise in religious and moral life was noticeable. The tremendous popularity of this movement among the Estonian peasants was due to the fact that the German Lutheran ministers belonged, in the opinion of the people, to the same class as the people's oppressors, the nobility, and never came close to the suffering people and their physical and spiritual needs. With some exceptions, they remained always distant and foreign. The pietist movement continued its positive influence on the religious life of the Estonians throughout the eighteenth and nineteenth

797 centuries, often fluctuating in its strength--reaching its peak in the middle of the nineteenth century, then retreating slowly under the opposition of the Church and the competition from other movements, especially the National Awakening.[1]

In the middle of the nineteenth century, the Greek Catholic or Russian Orthodox Church promised social and economic benefits to those who changed to this creed. In their desperate economic situation, some ten per cent of the Estonians in the government of Livonia changed their creed, but many of them soon turned back to the Lutheran Church when the promised improvements did not become reality. But the Russian authorities soon forbade the return to

000 Lutheranism. Until 1905 the Greek Orthodox Church was the established church in Czarist Russia--then religious restrictions were

[1] [see cat. 116, pp. 26-33 -- Analyst]

200 abolished.

795] 198 There was no established church in independent Estonia. Full freedom of worship and conscience was guaranteed in the Constitution of the Republic of Estonia. All religious services were free to be held so long as they did not conflict with public order and morale.

162 795 According to the census of 1922, 78.3 per cent of the population of Estonia was Lutheran, 19 per cent Greek Catholic, 0.5 per cent Baptist, 0.2 per cent Roman Catholic, 1 per cent belonged to other Christian churches (Methodist, Adventist, etc.) and 0.4 per cent was Jewish. To the Lutheran Church in Estonia belonged Estonians, Germans, and Swedes, whereas the membership of the Greek Orthodox Church was made up mainly of Russians and Estonians. The distribution of Lutherans by districts was almost

162 795 even except in Setumaa, Saaremaa and Pärnumaa. The Greek Orthodox Church in these districts had the following figures: in Setumaa 90.9 per cent; in Saaremaa 39.7 per cent; and in Pärnumaa 31.5 per cent.

795 Before the independence of Estonia the Lutheran Church was administered according to the Statute of the Evangelical Lutheran Church in Russia, sanctioned in 1832 by Czar Nicholas I, and based on the Swedish Church Statute introduced in 1692 and in Livonia in 1694. [565] From the point of view of organization, the Lutheran Church in preindependence times was an established Church because the large landowners and state officials had the decisive power. The Estonian Evangelical Lutheran Church accepted its constitution in 1919 at the second Church Congress at Tallinn. According to this

constitution the Estonian Evangelical Lutheran Church was a free people's church, an autonomous body administering itself and possessing the rights of a juridical person.

The primary unit of the Church was the individual congregation. As a rule, the congregations in Estonia were larger than in America: 10,000 members in cities was a common size. The congregation was administered by an assembly, comprising all adult members who had been confirmed and had paid their church fees. The assembly was the highest authority in all more important matter of the Church. It elected the congregational council, which managed the financial affairs of the congregation and helped the pastor in his parish work. The executive board of the congregation, elected by and from among the congregation council, was the

795 executive organ of the congregation.

The next higher unit was the dean's district, to which belonged several congregations. All the dean's districts together formed the Estonian Evangelical Lutheran Church, which was administered by the following organs: 1) the Bishop; 2) the Church Diet, which convened annually and was the highest administrative organ in the Church, election of the Bishop being one of its responsibilities; and 3) the Consistory, consisting of the Bishop as president, a secular vice-president, and an equal number of ecclesiastical and secular assessors, all elected by the Church Diet.

The responsibility of the Conference of Theologians, comprising all ministers and theologians with a university education, was to take care of the education of ministers and of the

795 ecclesiastical problems within the Church.

In 1935 the new Church Constitution provided for some changes which were aimed at centralization.

659 The relations between Church and State were regulated in the 1920 Estonian Constitution where the separation of State and Church was established.
[874] [793] The Theological Faculty, as well as a special chair for Greek Orthodox theology at Tartu University, the institution which trained the ministers, was maintained by the State. For country congregations the State granted a certain amount of land which was farmed mainly by the pastors.

871 In the beginning years of the Republic of Estonia religious instruction was excluded from public schools. By means of the 1923 referendum it was reintroduced again by an

871 overwhelming majority of votes. After this there were, as a rule, two religion instructors in the schools-- Lutheran and Greek Orthodox-- and classes were held once or twice a week. Because of religious instruction in the schools the congregations did not run Sunday schools, at least not so extensively as is done in America.

795 The Greek Catholic Church had a similar administration. The congregations formed the Estonian Apostles' Orthodox Church, the highest administrator of which was the Head Bishop, who in 1923 received from the Patriarch of Constantinople the title of Metropolitan. The executive board of the Church was the Synod, comprising ecclesiastical and secular members. The Synod and the Metropolitan were elected by the Church Diet. The Russian congregations of

795 Estonia formed a Russian Bishop's District, which elected its own Bishop, the election being confirmed by the Greek Orthodox Church Diet.

In 1940 there were 170 Evangelical Lutheran congregations in Estonia (52 of them established during the independence period) which were organized into 16 Dean's Districts. The German Dean's District was liquidated in 1939 when the
[346] Germans returned to Germany. There were 195 Lutheran churches, 15 of them built in independence times. Some of the churches are several hundred years old, beautiful architecturally and containing valuable altar paintings. The Estonian Evangelical Lutheran Church in

795 1937 had 851,060 members, 272,340 of whom paid their church fees regularly.

In the Greek Orthodox Church there were 212,764 members in 1934, the number of congregations being 158. Fifteen new churches were [874] [795] built during independence. For training of the priests a Greek Orthodox seminary was founded in the monastery of Petseri in 1933; higher education was given as before at Tartu University.

798 Relations between the different denominational churches in the Republic of Estonia were generally good and the Estonian people, being liberal in religious matters, had no serious differences among themselves or with other nationalities on religious grounds. The Estonians maintained amicable relations and cooperation also with the peoples of non-Christian faiths, the most numerous being the Jews.

727 World War II and especially the Communist occupations have caused extremely heavy losses to the churches of Estonia and seriously affected her entire religious life. Many churches were damaged and now stand in ruins. At the present time Tallinn has only two churches open for worship and Tartu has no church at all. Of the 793
661 Lutheran pastors only 80 remained in 1944; this number has decreased now more than 50 per cent, the majority being deported. During the withdrawal of Soviet troops at the beginning of the Nazi-Soviet war in 1941, two Lutheran pastors were brutally murdered and fifteen deported. The names of three murdered priests from the Greek Orthodox Church are known, and eleven priests were deported in 1941.

The number of Estonian refugee-clergymen who escaped to the Western world is around 70,

793 among whom are the Bishop of the Evangelical
661 Lutheran Church, Dr. J. Köpp (in Sweden) and Metropolitan Alexander (died in Sweden in 1944).

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793 Cruel persecution of the whole religious life in present-day Estonia is becoming clear by the following facts. Since the Theological Faculty at Tartu University was liquidated by the Communists in 1940 there is now no instruction for the training of clergy. After a few years Estonia will be without ministers entirely. Despite the present scarcity of pastors it is forbidden for pastors to minister to several congregations.

[661] Pastor A. Pähn who was appointed bishop in 1945 was soon deported to forced labor in Russia. For several years the Church was without a head. The Church now is ruled by the trustee of ecclesiastical affairs of the Communist Party; Rev. Jaan Kiivit was appointed Bishop. Sermons

298 -793 at the present time are revised before pastors are allowed to deliver them and for ceremonies like weddings, christenings, funerals, and the like, the people must pay enormous taxes to the State, which average two to three months of a worker's salary.

659 795 The Estonian Orthodox Church was subjected to the Moscow patriarch in 1941. This supremacy was repudiated during the Nazi occupation, but was imposed again in 1945. The buildings which belonged to the churches were nationalized as well as the lands in the country owned by the churches, and even the cemeteries. For each square meter of their living quarters the pastors reportedly have to pay twenty times more than a worker does. Also, the congregations have to pay for their churches an exorbitant fee to the State. It is rumored also that the churches

795 659 have to pay ten times more than a worker does for electricity, and for this reason the services [626] are often conducted in the dark. Furthermore, in order to deter churchgoers, the Communists reportedly arranged to have compulsory work on Sundays and have tried to keep records of the worshippers. Young people under 18 years of age are not allowed any religious education.

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Annex "A," Subparagraph 11,

Sociological Background

PUBLIC INFORMATION

203 All media of mass communication, the press, radio, theater, movies, are in the Estonian SSR under the complete control of the Communist Party. Dissemination of news by rumor is quite extensive, according to recent refugees. Some people manage to listen to the forbidden Voice of America, Radio Free Europe, Estonian broadcasts in Munich and other programs and tell the news of the Western world to their friends. However, by doing so, they run the risk of deportation. (Many refugees have told that they listened frequently to these broadcasts.)

204
626 Foreign newspapers, magazines and radio broadcasts are not officially permitted. Foreign films are censored if they are shown at all. All

204 626 domestic newspapers are Communistic. The most important of these is *Rahva Hääl* ('The People's Voice').

214 471 The major publishing firms are nationalized and all publication is centralized and controlled by the State Publishing House (*Riiklik Kirjastus*), with its seat in Tallinn. It has several sections: literature, art, political science, childrens' literature, etc. There are no private printers and the former commercial firms have received new names: *Postimees* at Tartu, for example, is now *Tartu's Communist.* There is no information concerning their output.

207 There is no information about the number of privately-owned radio receivers, their type or reception. It is known that Estonian guerrillas, *metsavennad,* had their own receivers and transmitters. How many of them are left at the

207 present time is not known, since the number of metsavennad has been greatly reduced.

Annex "A," Subparagraph 1m,

Sociological Background

LABOR FORCE

433 Although Estonia is a predominantly agricultural country she had even prior to World War I considerable industrial development, and at that time was among the most industrialized [439] areas in czarist Russia. There were great textile plants in Narva, which supplied Russia with cotton, linen and woolen fabrics, and heavy industry in Tallin, making railroad cars and various types of machinery, to name only two of the numerous industries. Approximately 80 per cent of the industry inherited from czarist Russia was set up for mass production for the vast Russian market, and as such did not suit the needs of the Estonian Republic. Industry in the first years of the Republic had to be

433 reorganized to meet the home market and to win West European markets as well.

464 At the advent of independence Estonia possessed an extensive and well-trained body of industrial workers, whose quality was further improved when various industrial schools and the Polytechnical University, which provided engineering training, were established. Many Estonians received their higher technical training in other countries and returned home to make use of their newly acquired skills in Estonian industry. Estonian skilled workers and engineers were very much appreciated even in czarist Russia, and they have also made a good adjustment as emigrants after World War II. That Estonian farmers and farm workers were superior to Russian ones may be proved by evidence that everywhere in Russia before the

464 Revolution Estonian colonies were more prosperous than the surrounding Russians.

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642
178 Table 1 shows the division of Estonia's population into occupational groups.

According to Table 1, industrialization was increasing in independent Estonia. By 1939, 55 per cent of the population was occupied in agriculture and 24 per cent in industry. Noticeably decreasing was the number of people who had no established occupation (domestic help, seasonal workers, etc.)

464
162 The percentage of active people who were earning a livelihood for themselves and their families in 1934 was 71 per cent. Workers and employees made up only 33.7 per cent of this figure, including family members who worked without wages. In the United States the corresponding percentage was 74.2. The largest

464 162 group among the active population was the self-employed group, those who worked in their own independent enterprises with members of their families or alone, such as small-holders and 465 craftsmen of various types. The total income of all working groups was in 1939 about 182.2 million Estonian kroons. Of this sum the various occupational groups received the following shares:

Industry	41.7
State and local governmental employees	25.7
Agriculture	13.1
Trade, including banking and insurance	11.6
Professional groups	4.1
Transportation	2.5

433 Estonia's economy rests on agriculture and industry. In 1939 the net agricultural output

162
464
178

Table 1. Estonia's Population by Occupation

Occupations	1922				1934	
	Men	Women	Total	Per cent	Total	Per cent
Agriculture	305,381	347,132	652,513	59.0	662,561	58.8
Industry	85,403	88,703	174,106	15.7	195,949	17.4
Trade	21,549	24,777	46,326	4.2	55,569	4.9
Transportation and communication	20,075	16,948	[illegible]7,023	3.3	38,193	3.4
Social work, including teachers	35,061	26,851	61,912	5.6	73,642	6.5
Unsettled occupations	37,882	58,201	96,183	8.7	44,873	4.0
Others	14,888	24,108	38,996	3.5	55,626	5.0
Total	520,239	586,820	1107,059	100.0	1126,413	100.0

Table 2. Distribution of Population by Occupational Status in 1934

Occupational Group	Employers with hired help	Self-employed members of family	Self-employed alone	Workers and Tenants	Employees	Professional Groups and Occupation Unknown
Agriculture	103,096	419,126	18,524	116,496	4,007	1,311
Industry	11,887	6,573	43,733	121,895	11,607	254
Trade	5,265	7,137	14,733	16,257	12,071	106
Transportation and Communication	442	444	5,146	22,482	9,581	98
Social work	----	----	----	15,340	35,448	22,854
Domestic help	----	----	----	18,848	98	----
Others	----	----	----	----	----	55,626
Occupation unknown	121	175	584	17,420	890	6,737
Total	120,811	433,455	82,720	328,739	73,702	86,986

433 was $110,000,000, and that of industry $59,000,000 (on the basis of 1951 prices).

241 The use of labor in agriculture is shown in Table 3. There was a trend on Estonian farms to use more seasonal labor from among members of the farmers' families. Hired help was difficult to get. This scarcity of workers in agriculture was partly alleviated by the employment of Polish agrarian workers. The percentage of hired workers in agriculture was only 10 per cent of the total number of workers. The percentage of nonworking farm family members was 20.8, which leaves for the working members of the farmers' families 69.2 per cent of the total number of workers.

464
465 The distribution of labor in most important branches of industry in the last days of the Estonian Republic is given in Table 4. An

Table 3. The Use of Labor in Agriculture

	1929	1939
Year-round workers:		
a) members of farmers' families, 15 years and older	344,297	342,059
b) hired workers	20,998	21,486
c) managers and technical personnel	1,005	833
Seasonal workers:		
a) members of farmers' families		
1.) 15 years and older	13,873	35,083
2.) 8-14 years	27,822	55,370
b) hired workers:		
1.) summer workers	20,066	22,773
2.) monthly workers	6,892	1,528
3.) shepherds	23,899	15,999
Total:		
Members of farm families	385,992	432,512
Hired workers	72,860	62,619
Farm family members non-working	172,972	130,229
Total farm population	631,824	625,360

9-m-1"
1:Indiana U. S-4,5(1954-5)1955 RG4 Estonia RG4

Table 4. Types of Plants,[1] Number of Workers in Industry and Average Wages

Branch of Industry	Number of Workers, May, 1937					Hourly Wages in Estonian cents, July, 1938	
	Large-scale	Medium-scale	Small-scale	Crafts	Adjacent branches	Men	Women
Quarries, mines	[19] 3,594	[9] 122	[4] 19	[105] 225		47.9	31.4
Mineral	[27] 2,889	[51] 438	[164] 232	[277] 427		41.0	22.5
Metal	[35] 4,489	[97] 994	[228] 696	[2,981] 3,802	[8] 12	45.6	26.8
Chemical	[16] 2,679	[31] 349	[48] 158	[71] 125	[3]	40.3	24.7
Leather	[13] 610	[23] 221	[9] 30	[291] 442		38.4	20.9
Textile	[52] 12,530	[63] 624	[162] 379	[1,582] 1,992	[84] 77	36.3	26.8
Wood	[63] 5,775	[169] 2,003	[659] 11,442	[2,663] 3,261	[212] 196	39.8	25.4
Pulp and paper	[11] 2,222	[12] 113	[12] 38	[35] 63	[3] 5	39.3	26.5
Printing, etc	[19] 1,470	[41] 515	[25] 110	[334] 520		46.3	27.8
Foods and beverages	[29] 2,594	[199] 1,626	[1,425] 3,094	[569] 1,293	[166] 152	39.2	22.4
Clothing, footwear	[15] 1,103	[49] 449	[38] 137	[9,708] 12,751		41.9	24.5
Construction	[71] 5,929	[72] 916	...	...	...	43.7	23.3
Electric, gas water-works	[7] 847	[5] 62	[8] 21			46.5	31.9
Laundries and cleaners	...	...	...	[1,440] 2,478	...	37.1	21.5
TOTAL	46,731	8,432	6,356	27,379	442	average: 42.7	average: 25.9

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[1] Number of plants is given in brackets

464 465 industry is considered large-scale when it employs 20 or more workers; medium-scale, with 5-19 workers; and small-scale, with fewer than 5 workers.

361 438 The geographic distribution of industry given in Table 5 shows that Tallinn is the most important industrial city of Estonia. It occupies first place in almost every industry, except the mining and oil industries, which are located mostly in Virumaa, Harjumaa and Petserimaa counties. In the textile industry Narva Kreenholm's plants, with nearly 5000 workers, are of considerable importance. In other industries, Tartu is second to Tallinn. There is a great deal of peat mining in Estonia, in almost every county, especially in Harjumaa, Tartumaa, Pärnumaa and Järvamaa.

465 As seen in Table 4, the high-wage industries were quarries and mining, electrical, printing,

metal and construction industries. The lowest wages were in the leather, cleaning, and food industries, the gap between the lowest and highest wages being 10.8 cents per hour for men, and 10.5 cents for women. Wages of skilled workers were higher, of course, in every branch of industry.

The wages of agrarian workers were rather low, but these workers, usually received food and housing from employers and frequently also some compensation in kind. Wages of agrarian workers between the years 1929-38, the depression years and the subsequent recovery period, are given in Table 6:

According to the 1937 economic census people receiving their livelihood from industry could be tabulated approximately as follows (the percentage=the per cent of the total number of workers):

Table 5.

Branch of industry	Per cent(approx.)	Location and Number of workers, if known
Clothing, footwear	20.0	Tallinn (1147); Tartu (449); Pärnu (38)
Construction	16.0	Tallinn, Tartu, etc.
Metalwork	12.0	Tallinn (4420); Tartu (1052); Pärnu (228)
Lumbering	11.0	Tallinn (3133); Tartu (734); Pärnu (655) Narva (206)
Textiles	9.0	Tallinn (5305); Narva (4957); Sindi (1138); Viljandi (360); Tartu (351); Kärdla (305)
Foods and beverages	8.0	Tallinn (2944); Tartu (400); Pärnu (193); Viljandi (111)
Quarries and mines	3.2	Virumaa, Harjumaa, Petserimaa, etc.
Laundries, cleaners and public baths	3.0	Small industries in all cities.
Brick, cement, glass industries, etc.	2.5	Kunda (608)--cement ind.; Tallinn, Aseri Pärnu-brick-kilns; Tallinn, etc., --glass ind.
Pulp and paper	2.5	Tallinn (1490); Kohila (400); Kehra (350); Türi (283)
Printing	2.4	Tallinn (1305); Tartu (487); Narva (62); Pärnu (44)
Chemical	1.8	Virumaa (Kohtla, Kohtla-Järve, Kiviõli)--oil; Tallinn (1113) --soap, rubber; Tartu (114) --soap
Leather	1.7	Tallinn (314); Tartu (277)
Electric, gas, water	1.2	Tallinn (518); Ulila [Tartumaa] (130)

Table 6. Average Monthly Wages in Kroons of Agrarian Workers

Year	Year-round workers		Seasonal workers		Day-workers (kroons daily)	
	Men	Women	Men	Women	Men	Women
1929	27.20	19.10	36.80	27.00	2.30	1.80
1932	16.00	11.80	21.90	16.50	1.44	1.14
1935	18.70	13.10	26.20	18.40	1.80	1.40
1937	27.20	19.50	38.10	27.10	2.53	2.03
1938	28.90	21.00	39.80	30.20	2.76	2.24

Wages of industrial workers rose continuously throughout the years of independence. The increase in the total sum of wages paid in all large-, medium- and

465 small-scale industry, in the transportation and construction industries, and in trade was as follows:

Year	Millions of kroons
1927	36.2
1930	41.6
1935	43.7
1939	76.0

The average hourly wage of an industrial worker (men and women) was as follows:

Year	Estonian cents
1923	28.6
1927	29.3
1930	32.4
1935	30.2
1939	39.8

465
511 During the same period, 1929-39, the cost of living index rose less than the wages, as

465 illustrated by the following table:
511

Table 7. Cost of Living Index and Real Wages.

Year	Cost of Living Index	Real wages (in cents) earned for one hour's work
1923	95.0	95.9
1927	97.8	96.4
1930	96.5	108.1
1935	82.3	118.2
1939	104.2	123.0

465 Salaries of white-collar workers varied. Low salaries were earned by clerical workers (about 80 kroons monthly), and beginning elementary school teachers (about 100 kroons monthly for 12 months). Gymnasium teachers received higher salaries, about 180-220 kroons monthly for 12 months. University professor's salaries averaged 350 kroons a month all year.

464 There are no statistics for the Estonian SSR. Deportations have drastically decreased the

464 Estonian labor force, especially in agriculture. In addition, collectivization of farms seems to have resulted in a decline of productivity of labor (see statistics under Subparagraph 3a, AGRICULTURAL POTENTIAL).[1] Many Russian workers have been imported for work in the oil shale mines and oil refineries. Since this industry now furnishes gas to Leningrad, the Soviet officials seem to distrust Estonians in an industry of such importance.

434 [465] In 1946 the average monthly wage of the Esto~~nian worker was~~ estimated at 450 rubles, of which he received after all deductions had been made approximately 350 rubles. As compared to 1939, the worker in the Estonian SSR could buy in 1946 for his monthly wages:

	1939	1946
Rye bread............	398 kg.	103 kg.

[1] [cat. 116, pp. 344-362--271- Analyst]

434 Beef	114 kg.	10 kg.
Pork	84 kg.	10 kg.
Butter	38 kg.	5 kg.
Potatoes	1592 kg.	88 kg.
Sugar	170 kg.	23 kg.

These are estimated official prices, whereas the black market prices are much higher. Purchasing power of wages expressed in clothing has fallen approximately to one-fifth that of 1939. According to recent refugees from Estonia, the standard of living has not been improved in recent years.

465 A rather wide margin exists between the lower wages and top salaries. For comparison, here are some monthly wages from the year 1952:

	Rubles
Unskilled laborer	300-400
Factory worker	400-500

465 Skilled worker....................	500-800
Stakhanovites..................	1,000-3,000
University professor...........	5,000
Cabinet Minister..............	10,000-15,000

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1: Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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Annex "A," Subparagraph 1n,

Sociological Background

FORCED LABOR

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[697]

There are no big slave labor camps in the Estonian SSR, the reason for which is perhaps that public opinion is too much against the present regime and it is feared that the local inhabitants might co-operate with the slave laborers. All those inhabitants of the Estonian SSR whom the Soviet leaders wish to be rid of are either imprisoned in Estonia or, in the majority of cases, have been deported to remote arctic or semiarctic and isolated regions of Russia. One of these slave labor camps, where many Estonians have been held, is Vorkuta, but there are many others. The conditions of living and treatment in these camps are generally known as extremely harsh and the life expectancy of

466 slave laborers is therefore quite short.

One depressing firsthand account is included in Ants Oras' article, pp. 18-20,[1] as told by one young Estonian who managed to escape: "... we proceeded to Kirov. The journey lasted one week. Many of us collapsed and died in the wagons for lack of water and food. In Kirov we were taken to the local prison. There may have been between 1,500 and 2,000 of us... From the jail the arrested were gradually transferred to the camps, having to cover hundreds of kilometers on foot. Many of them failed to survive the strain--they fainted and collapsed. As a rule they were not transported but were shot there and then... When we arrived, a pole was struck into the ground and we were told: 'Now you can live here.' First of all we had to make dugouts for ourselves but the ground was

[1] [See pp. 278 -- Analyst]

466 frozen and work terribly hard. The guards had a canvas tent which was covered with moss and snow. We built a house for the guards.... We had to sleep in the mud of our dugouts. In the morning we were glued to the frozen ground. Men died like flies but new prisoners were brought to replace them." He went on to say that the convicts had to work twelve hours a day in the winter and fourteen hours in the summer. There was a complicated "soup kettle" system, consisting of ten different degrees of food rations. Most of those able to work were fed under category 4 or 5, 400-700 grams of rye bread and half a litre of soup daily. Only cases of grave bodily injury or very serious illness were eligible for treatment in the hospital, where the treatment was so inadequate that the patients often died, frequently after shots.

466 In the majority of cases, whole families are deported but their destination is not the same. Families thus are separated and lost to each other often for a lifetime.

000 During the German Occupation, 1941-44, the Nazi officials kept concentration camps in Estonia and several years after World War II the Communists had their concentration camps for German prisoners of war, who now, however, have been released.

SOURCE

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Annex "A," Subparagraph lo,

Sociological Background

LABOR RELATIONS AND ORGANIZATION

466 [468] During Estonian independence relations between employer and employee were on the whole peaceful, and no large-scale strikes occurred. Although salaries were low, the cost of living was correspondingly low. The chief sources of friction were wages and working conditions. On the whole, the ministry of Labor and Welfare did a great deal to improve working conditions, passing several labor laws aimed at the protection of the workers, and sending Labor Inspectors to the various industries to see that the laws were carried out.

467 There were no trade unions in czarist Russia, so that Estonia in the independence period lacked experience in handling them, and the Communists,

467 taking advantage of the situation, attempted to dominate the unions. For this reason the institution of Factory Elders was initiated and, in larger industries, the Workers' Councils. The elders were openly elected by workers and were granted absolute protection against the employers. They served as mediators in obtaining higher wages and better working conditions for labor and usually succeeded where the trade unions had failed. Membership in the trade unions was not required in free Estonia and non-union labor succeeded in finding work as easily as did the union members. Although the trade unions had international affiliations, in Estonia they did not have such significance as they have in the United States today.

665 Labor's participation in politics was mainly through the Social Democratic Party and, in the

665 last years of independence, through the Chamber of Workers.

461 466 In Soviet-occupied Estonia, as in the entire Soviet Union, the employer is the State. It is a severe employer who does not permit any strikes. According to many sources, absenteeism and tardiness are very severely punished. If the worker or other employee is absent for the first time or is late for more than twenty minutes without valid reason, he may be sentenced to several months of correctional labor, which means harder work and a 25 per cent reduction in wages. If a worker is repeatedly absent, he is sentenced to jail or deported to a concentration camp. Workers are responsible for the tools with which they work, and must pay a penalty five times the value of the tool if it is destroyed. No one can leave his working place and

461 seek employment elsewhere without permission
466
of the director of the factory, and if he tries,
[462] the worker may be imprisoned. Women and
young people are not safeguarded by law from
heavy work. Women work in oil-shale mines
and other heavy industries on both day and night
shifts.

467 There are trade unions in Soviet Estonia and each worker must contribute one per cent of his wages to his union. But union duties are reversed as compared to the trade unions of the Western world; they protect the interests of the government, organize Socialist competitions in raising the productivity of labor, try to reduce costs of production, exercise economy of raw materials, and so on. Communist ideology explains that in a Socialist society exploitation no longer exists; therefore there is no need

467 for the type of trade unions which exist in capitalist countries. The result is that nobody protects labor in the Soviet Union. The International Trade Unions League, which held its last meeting in Warsaw in December, 1954, has become the Communist fifth column. The U. S. S. R. and her satellites have refused to permit anyone to study the situation of the workers in these countries. Nevertheless, the Council of Enslaved Peoples of Europe, which held its meeting in June, 1955, in New York, decided to begin a study of this question.

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113 Raud, Villibald

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113 Vaba eesti Sõna [Free Estonian Word.]

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Annex "A," Subparagraph lp,

Socioligical Background

HEALTH AND SANITATION

433 In normal times Estonia never suffered from food shortages. There was plenty of food; it has been estimated that Estonia could have fed three times her population during her independence period.

164 Diseases. Tuberculosis and cancer were the diseases which had the highest mortality rate. Rheumatism was frequent. Smallpox was almost eliminated in Estonia by the compulsory vaccination of children, and cases of infantile paralysis were very rare.

744 Estonia's public health services were decentralized in 1928. The actual work then was carried out by local self-governments, but was organized and controlled by the Public Health

744 and Welfare Department of the Ministry of Social Affairs. Each town and county had its own doctor whose duties were to organize public health service in his administrative unit.

743 758 The hygienic conditions and the type and availability of medical care vastly improved during the independence period, and as a result the death rate was decreased. Special care was taken to make medical aid available to mothers and children by means of the establishment of free advisory centers. There were 28 of these centers in 1939, each headed by a fully trained
[248] doctor. Homes also for mothers and infants were established where unmarried mothers could stay for a prescribed length of time.

744 Quarantines. The Estonian government operated an observation station in Narva, where

744 everyone crossing the border was given a complete physical examination, and a quarantine station in Tallinn, which interned sailors with communicable diseases.

743 Hospitals. There were in 1936 in Estonia:

55 hospitals (In 1938, 72 hospitals with 4979 beds)
6 tuberculosis sanatoriums
4 leprosaria
4 mental institutions
86 ambulatory medical aid centers
24 advice centers for mothers and children
10 tuberculosis advice centers

759 Medical personnel. The medical personnel in Estonia was almost tripled during independence

759 times. In 1939 there were:

880 doctors
204 dentists
470 pharmacists
629 nurses
234 masseuses
421 midwives
82 dental technicians

This medical personnel was generally well qualified. Most of the doctors received their training at Tartu University. Nurses were required to be gymnasium graduates and graduates of the three-year School of Nursing operated by the Medical Faculty of Tartu University. Midwives and masseuses also received special training.

The medical personnel decreased considerably in the great 1944 exodus of Estonians before the

759 Second Soviet Occupation. Data, however, are lacking for the present time.

743 Medical supplies were sufficiently available also in free Estonia. We have no information for the present-day situation.

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Annex "A," Subparagraph 1q,

Sociological Background

PUBLIC WELFARE

511 During the years of independence a remarkable improvement occurred in the diet, clothing and housing of the population of Estonia.

434 Diet. For several years after World War I the average worker had to spend as much as 60 per cent of his income for food. The budget examination in 1937-38 revealed that factory workers, on an average, spent 41.8 per cent and agricultural workers 52.4 per cent of their income on food. At the same time, however, the diet had 262 improved considerably. The average member of an Estonian working class family consumed daily:

	grams
bread, flour products, grits	481

262

potatoes	436
vegetables	156
fruit	105
sugar	82
sweets and spices	22
eggs	17
fat	622
cream, butter	24
meat and meat products	173
fish	75
unspecified	33
Daily total	grams 2221

This consumption is equivalent to 3353 calories, which was considered completely satisfactory by the Health Committee of the League of Nations. The Estonian diet became more varied in independent times. There was an increase in the consumption of milk, butter, meat, 262fruit, eggs, sugar, and wheat bread, instead of rye, and the country people started using more and different kinds of vegetables. Canning of fruits and juices for home use became more widespread in both cities and villages. This improvement of the diet was largely due to the many home economics schools and courses arranged in urban and rural communities, where modern food preparation was taught.

[264] Three main meals were eaten each day: 1) breakfast, from 6-8 A. M., consisting of milk, coffee, cocoa, porridge, eggs, and sandwiches; 2) dinner, from 12:30-2:30, consisting of soup, meat or fish, potatoes, vegetables, a salad and a dessert; and 3) a light supper from 6-8 P. M. Between meals, at 10:30 A. M. and 4:30 P. M., coffee or tea was drunk with rolls or cakes. The most popular national foods were home-baked

262 rye bread and sweet-sour rye bread; cold meat jelly (sült) cooked with pigs' feet, head, and veal, and spiced with pepper, onion, bay leaves, and carrots; blood sausage (verivorst) made of grits and blood savored with special spices; sauerkraut with pork; cranberry "kissell"; and a special platter cake made with a topping of cottage cheese and eggs, either sweet or salty (korp).

511 During the war and occupation periods the Estonian food supply was extremely inadequate, especially in the cities. The rations given to the civilians by the Nazis were so small that, according to Estonian doctors' estimates, an active person could live on them only eight
[437] months without becoming seriously ill. It is therefore not surprising that the black market was extensively used. Since World War II,

571 food has been scarce in Estonia because many of the cattle were slaughtered during the course of the war and the collectivization of agriculture has probably brought productivity down. Today there is a special scarcity of meat, butter, milk, and bread, to name only the more important items.

Clothing was completely adequate during the independence period and Estonia belonged among

[565] the well-dressed nations. Due to the lack of class distinctions, there were no striking contrasts in clothing. At the eve of the last World War the people were, on the whole, so well equipped with clothing that they managed to remain throughout the war decently dressed even though at that time clothing was not to be bought. The postwar period has been worse,

511 of course. There is a constant shortage of consumer goods and, even if they are available, the average person cannot afford them. Manufactured goods are mostly sent to Russia. Nevertheless, recent refugees from the Estonian SSR have told that people from Russia proper like to come to Estonia and the other Baltic states because the standard of living there, despite the war devastation, is still higher than in those parts of the U.S.S.R. which have been under Soviet rule since 1918. Furthermore, the Estonians seem to be especially skilled at remaking clothing from used material or from the new material they occasionally are able to get hold of.

292 National costumes, different in pattern according to counties, are still occasionally worn in Estonia. Men's national costumes are very rare and are worn only at performances of

292 national dances or in theatrical productions. Except on these infrequent occasions, they are not seen, except in Setumaa and on some of the islands, where they are still being worn as everyday clothing. The men's costumes consist usually of a white shirt, vest and dark knee-pants, worn with white knee-socks and black shoes. The Estonian women wear their gaily-colored national costumes on many festive occasions, at the singing festivals, during the performance of national dances, at commemorative gatherings, etc. Women's costumes are all hand-made and therefore quite expensive. They consist usually of a hand-woven woolen skirt (frequently with colored stripes) and a white linen blouse embellished with hand-made lace and embroidery. Their costumes also have matching headdresses. Jewelry, consisting of

292 silver chains and brooches, is worn with the costumes, and frequently a hand-made colored belt completes the costume. The national costumes worn by present-day Estonian women are slightly modernized in style, compared to the genuine ones, but the fabrics are still hand-woven wool and white linen.

362 369 Housing improved remarkably during independence, when the land reform movement gave a great boost to the rural areas. The new smallholders thus created built new buildings for their farms which provided 33 per cent more new dwellings for the country people. In the cities the number of houses increased between two censuses (1922-34) 28 per cent, and the number of apartments 29 per cent. At the end of 1938 the increase in apartments was estimated at

362 about 36 per cent over the 1922 figure. In 1922
369
342] the cities averaged 1.6 inhabitants per room; in 1934 the average was 1.2--an improvement of about 25 per cent. At the same time, in rural Estonia, there were 1.6 inhabitants per room, except in Petserimaa, where the population increased more rapidly than in other counties of Estonia and which therefore average 3.5 inhabitants per room.

361 The comfort and sanitary condition of the
342 houses improved also. Blocks of modern houses were built in Tallinn and Tartu. A suburb of Tallinn, Nõmme, was developed into a nice garden-town, with an abundance of pine trees around the houses, and modern elevated trains furnished quick transportation (10-20 minutes) to the captial city. Two new suburban districts were built in Tartu, Tamme and Tähtvere.

342 According to 1937 statistics, 87.1 per cent of the new apartments had private toilets and 41.6 per cent private bathrooms. The number of apartments with electricity and central heating increased remarkably.
354 General electrification of the Estonian countryside was in the government's plan in the second half of the 1930 s, but because of the war, this plan remained mostly on paper.

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362 During the war, Estonian cities were very badly destroyed, considerable segments of Tallinn and Tartu were burned, and there was very little left of Narva where the front was held for a long time. Accordingly, housing conditions grew worse during and after the war. During the first Soviet occupation nine square meters of living space per person was left in the cities; beginning with 1945, the ratio had been reduced to six square meters per person. As refugees

362 727 have reported, there has been very little building activity during the Second Soviet Occupation, and at the present time there is a serious housing crisis in Estonian cities.

565 162 Class distinctions were not sharp in independent Estonia; there were neither great industrial magnates nor a pauperized proletariat, although previously there had been great landowners and landless tenants in rural Estonia. In 1934, only 4.9 per cent of the population lived on capital, while the rest made a living at various types of work; 36 per cent were wage-earners, while 64 per cent were self-employed and independent.

[674] [735] Estonia, a land of few big cities and therefore of few slums, had a low rate of crime, juvenile delinquency, begging and vagabondage.

466 From the beginning of independence, Estonian social policy had a sound foundation; its aims

466 were to contribute to the social well-being of the whole nation, and to protect especially those workers and employees who were economically dependent on other groups. There was a maximum eight-hour work day (for youth, 6.5 hours) in all industries, mines, and in transport and commercial enterprises in the towns. In the country the work-day was nine hours. In offices the working period was seven hours daily and forty-one hours a week. All overtime work was counted as time and a half. Night work was forbidden for women and young people, and for men

464] in the baking industry. Young people under fourteen years of age were forbidden to work in factories, mines, or construction and transport enterprises. In agricultural work the minimum age was twelve years, although shepherds and cattleherds could begin work at ten years.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

466 Heavy physical labor or work injurious to health was forbidden for women and children. Working conditions were improved with regulations on working conditions and safety.

[645] The Ministry of Social Welfare supervised the observance of all laws[1] through the State Labor Inspectors; who also were on the lookout for possibilities of further improvements.

745 Social insurance was tremendously extended during the years of independence. Victims of on-the-job accidents received free medical care and artificial limbs, if needed, and in the case of disablement, two-thirds of their wages. In case of permanent disablement, a pension was paid, and in the case of death, the family received funeral subsidies and a pension. Work-accident expenses were all paid by the employer. The farm workers were also insured against

[1] [see cat. 116, pp. 300-2 -302- --Analyst]

745 work accidents by the State (1936).

Sickness insurance, which was also largely extended during independence, was carried out through the Sickness Fund to which the workers contributed one-third, and the employers the rest. Sick workers received medical care either completely or partially free of charge and also two-thirds of their wages.

Civil service and local government employees were insured against sickness, accidents, old age disability and invalidism.

Maternity aid was available to all female workers and government employees, and aid was provided for dependent children of workers and employees.

464 745 Unemployment was almost nonexistent in Estonia. Some 1000-2000 unskilled female workers were unemployed during the winter, and

464 during the depression this number rose to about [745] 8000. Emergency relief work was organized by the local governments every winter. In the summertime Estonia was in great need of workers for farming and mining, so much so that workers were even imported from Poland for this purpose.

746 In summary, social conditions in Estonia at the end of independence were quite satisfactory and constant improvement was being made. The public conscience was alert to the problems of poverty, disease and unemployment. Each winter public enterprises (balls, concerts, etc.) were arranged, the income of which was given entirely to the needy unemployed. The churches, too, did work in helping the poor and sick.

511 The last World War, and especially the Soviet occupations, have drastically lowered the

511 standard of living. There are today insufficient food rations again and the people have to spend their small incomes for buying high-priced black market goods. Although clothing is not rationed, it is extremely scarce and very expensive.

466 Working conditions in Estonia today are the same as elsewhere in the Soviet Union. The Labor Law does not protect the worker and the workers are, as a result, being considerably exploited. The work days are longer and there are many kinds of "voluntary" work to be performed after the day's work. The women and the youth are not protected by law from heavy and dangerous work. (For more details see Subparagraph 1m, LABOR FORCE)[1]

[1] [See cat. 116, pp. 256-274 -- Analyst]

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Annex "A," Subparagraph lr,

Sociological Background

ATTITUDES AND REACTIONS OF THE PEOPLE

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The Estonians have for centuries been known as a peaceful nation, but they have proved also in the past that they are willing to defend their country if they are attacked and that they can make good soldiers. Since there are no open revolts in the Soviet Union -- these are eliminated in the police state -- passive resistance is almost the only way in which the people can react the the regime. The Estonian farmers tried open resistance to the collectivization of their farms, but mass deportations were the result. These and similar losses have shown the Estonians that open resistance means national suicide.

186 How much real support the Communists are able to claim from the Estonian population is, of course, uncertain, but it is certainly true that the majority of the Estonians long for liberation [563] from the Communists. The Russian minority in Estonia supports the present regime to a much greater extent than the Estonians themselves do, but how much it is difficult to say. Refugees report that the Estonians avoid as much as possible any contact with the Russians.

Communism is essentially alien to the Estonian. Great individualists, they have long been proud of their country and of the progress that it was making before the last war. For two centuries under czarist rule the Estonians had maintained their national culture and their non-Slav traditions, so that when the foundations of their Western culture were collapsed beneath

186 them the whole nation was shocked and bewildered. Many Soviet policies, such as the limitation of the right to education, are completely [565] foreign to the Estonian customs. By depriving the children of the kulaks, "bourgeois nationalists," and the clergy of a higher education, the Soviets are at the same time depriving them of the freedom to choose a profession. Religious persecution, forceful collectivization and nationalization of land and property have also been a great blow to the freedom-loving Estonians.

186 The national symbols of the Estonians are the blue-black-white tricolor, the coat of arms and the national anthem -- all forbidden from the very beginning of the First Communist Occupation. The blue, black, white were adopted by the Eesti Üliõpilaste Selts as its colors in 1881,

and on June 27, 1922 the Riigikogu proclaimed these colors the colors of the Estonian national flag. The blue stands for faith in the future of the Estonian people; black represents the Estonian soil, the black coat worn with many Estonian national costumes, and the hard past of the Estonian people; and white represents the hope for a better future.

The coat of arms of Estonia, by official proclamation of the Riigikogu in 1925, has three lions on a golden background, surrounded by oak leaves. There are a large and a small coat of arms.

The Estonian national anthem is J. V. Jannsen's "Mu isamaa, mu õnn ja rõõm," the melody of which is that of the Finnish national anthem "Maamme," composed by Pacius. It was sung for the first time at the first Singing Festival[1]

[1] [see cat. 116, pp. 28, 176, (-310-) 195-196, 201--Analyst]

at Tartu in 1869.

Mu isamaa, mu õnn ja rõõm,	My native land, my pride and joy,
kui kaunis oled sa!	How wondrous fair thou art!
Ei leia mina iial teal	Where'er I go by land and sea,
see suure laia ilma peal,	I'll find no land so dear to me,
mis mul nii armas oleks ka	Through all my life I cherish thee,
kui sa, mu isamaa!	My own dear native land!
Sa oled mind ju sünnitand	It was thou who gavest birth to me
ja üles kasvatand;	Who reared me for thine own.
sind tänan mina alati	To thee I'll ever thankful be

ja jään sul truuks surmani!
Mull' kõige armsam oled sa,
mu kallis isamaa!

Su üle Jumal valvaku,
mu armas isamaa!
Ta olgu sinu kaitseja
ja võtku rohkest' õnnista,
mis iial ette võtad sa,
mu kallis isamaa!

And vow till death my loyalty!
Thou art the land most loved by me,
My own dear native land!

God hold his vigil over thee,
My dearest native land!
And hold thee in His faithful care,
Be near when days are dark or fair,
And bless thy efforts everywhere,
My own dear native land!

(Translation by E. Harris.)

642 167 The leaders of the Estonian people are now outside the home country as exiles in Sweden, England, the United States and Canada. The Exile Government of the Estonian Republic, established in 1953 with its seat in Stockholm, Sweden, has as its acting President the oldest living minister of the last K. Pats' government, August Rei, who belonged to the last cabinet as Estonia's ambassador to the U. S. S. R. in Mos- 668 cow. The most important national organizations of the Estonians in exile are the Estonian National Council in Sweden and the Estonian National Committee in New York City.

Annex "A," Subparagraph 2a

Political Background

THE CONSTITUTIONAL SYSTEM

642 The last Constitution of independent Estonia, which came into force on 1 January 1938, tried to reach a balance of power and to avoid the weaknesses of the first Constitution which gave too much power to the Riigikogu. According to this new Estonian Constitution, the Riigikogu was to consist of two houses: 1) Riigivolikogu (the House of Representatives), with 80 members elected on the basis of a majority voting for a term of five years; 2) Rahvusnõukogu (the National Council, with 40 members, 10 of whom were appointed by the President of the Republic, the rest representing the professional chambers, the churches, the courts of justice, the universities and the national minorities.

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642
The President in the new Constitution[1] was given more power than the Riigivanem, or Prime Minister, had according to the first Estonian Constitution. The President was given the right to dissolve the Riigikogu and to delay the application of its legislation. He could govern by decree between parliamentary sessions, but could not interfere with the budget. The President was elected for a term of six years. He, in turn, appointed the government of the Republic. A vote of nonconfidence by the House of Representatives did not lead to the resignation of the government or its individual members, as would have occurred under the first Estonian Constitution. The fate of the government depended on the President, who had the power to dismiss the government or to call for new elections of the House of Representatives, or to turn over

[1] [see cat. II c, p. 314--Analyst]

the question to the State Council for a decision. Yet even if the State Council agreed with the House in its nonconfidence vote, the President had the authority to make the final decision. But if he chose to decree a new election for the House of Representatives and this newly elected House also passed a vote of nonconfidence in the same government, the President had to dismiss the government or individual members. When the State Council disagreed with the decision of the House, the President had to appoint new members to the State Council.

Bills could be introduced by the government, with the consent of the President, and by at least a fifth part of the House of Representatives. The President, with the consent of the State Assembly, was authorized to call a plebiscite on certain important questions. The

642 decision of the people was binding for the State organs.

641 642 The new Constitution [1] also guaranteed freedom to the people, namely freedom of speech, press, the media of mass communication, assembly, organization and religion.

692 642 The judiciary was entirely independent in its functions, although the judges were appointed by the President. It consisted of the State Court of Justice, which was the supreme legal authority, and of the lower courts; the Court of Appeal, the Regional Courts, and the District Magistrates.

642 The Constitution of Soviet-occupied Estonia was passed in an illegally elected Riigikogu on 25 August 1941. This Riigikogu was renamed then the Supreme Soviet of the Estonian SSR, which elected Prime Minister J. Vares as

[1] [SSC cat. 116, p. 314 -- Analyst]

642 Chairman of the Presidium of the Supreme Soviet, and J. Lauristen was named chairman of the Council of the People's Commissars, the reorganized Council. Minor amendments to the Constitution were made in 1947.

[177, 64] [642] With the enforcement of the Constitution of the Estonian SSR, which is actually the Constitution of the U.S.S.R. with certain minor adjustments, the people were deprived of their democratic system. There is probably no such constitution in the world where such a chasm exists between the provisions of the constitution and the actual practice of the government. The Constitution of the Estonian SSR is quite liberal on paper, but in actuality the citizens are without liberties. Some examples will illustrate this. In Article 15 of the Constitution, "The Estonian SSR reserves the right freely to secede from the Union

642 of Soviet Socialist Republics." The overwhelming majority of Estonians would be glad to do so, but no one can even express such an idea without being accused of subversion and, as a result, being severely punished.

Article 16: "The territory of the Estonian SSR may not be altered without its consent." In actual practice the Soviet Union curtailed Estonian territory during the Second Occupation, joining parts of Petserimaa and Virumaa, east of the Narva River, to Russia without even asking the consent of the Estonian people.

665 Article 20: "The highest organ of state power in the Estonian SSR is the Supreme Soviet of the Estonian SSR." In actual practice, as it is generally known, the ruler is the Communist Party, assisted by the secret police.

Article 97 provides that "the citizens of the

642 641 Article 97 provides that "the citizens of the Estonian SSR are guaranteed by law: a) freedom of speech, b) freedom of press, c) freedom of assembly, including the holding of mass meetings, and d) freedom of street procession and demonstrations." None of these liberties actually exists in present-day Estonia.

Articles 99[1] and 100 provide that citizens be guaranteed inviolability of person and home and that privacy of correspondence be protected by law. In actual practice the Soviet Union, including the Estonian SSR, is a country of nightly arrests and deportations, punishments without trial, where no citizen can have security. Privacy of correspondence is not given either, for the people must avoid correspondence with persons in Western countries in order not to be persecuted.

000 These are only a few of the many discrepancies

[see cat, 116, p314]

ooo existing between the Constitution and actual practice in the Estonian SSR.

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Annex "A," Subparagraph 2b,

Political Background

STRUCTURE OF GOVERNMENT

177. 64 642 Government in the Estonian SSR is the same as in all the republics of the Soviet Union.

646 The legislative branch of parliament is the Supreme Soviet (Ülemnõukogu), consisting of deputies, elected by the people, one for every 10,000 citizens, for a term of four years. The candidates are nominated by the Communist Party. The Supreme Soviet elects its Presidium and Chairman and two Vice-Chairmen. Sessions of the Supreme Soviet convene twice a year.

645 The executive and administrative branch is the Council of Ministers, which is responsible to the Supreme Soviet. Formerly the Ministers were called the People's Commissars. There

645 are at the present time over 20 Ministers in the Estonian SSR. In independent Estonia the average number of Ministers was ten. This parliamentary order is built up to create the impression in the outside world that the U. S. S. R. is a democratic state, but behind the scenes rules the Communist Party, which dictates in details what the Supreme Soviet has to legislate and the Council of Ministers to carry out.

692 The judicial organization is built up as follows: the highest organ is the Supreme Court of the Estonian SSR, subordinated to which are the District Courts, Special Courts and People's Courts. The judiciary is not an impartial and independent organization where the rights of the people find protection; it, too, is subordinate to the Communist Party and to the secret police.

642. The local organs of state power are only puppets in the hands of the central all-Union administration which makes all regulations.

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Annex "A," Subparagraph 2c,

Political Background

POLITICAL DYNAMICS

186 The Estonian people have been politically alert since the National Awakening, but greater maturity was reached in the period between the two Russian revolutions (1905-1917). The growing world tension on the eve of World War I was followed by the Estonians with great hopes; they were aware that czarist Russia could not survive a large-scale armed clash with Germany, and their hopes for greater freedom in the Baltic provinces were aroused. The level of education reached by the Estonians in the period prior to World War I, when illiteracy was almost abolished and many Estonians with higher educations took leading positions in public life, helped in the growth of political awareness.

186 That the Estonians felt a political responsibility was shown by their participation in the War of Liberation and by the rapid progress which their country made afterwards. The Estonian press, headed by distinguished leaders of the nation, did a great deal to educate the people politically.

665 Since political parties in czarist Russia were forbidden, the majority of the Estonian parties were founded after the Russian 1917 revolution and at the beginning of independence. It took them about a decade to consolidate. In time, three distinct groups of parties developed: right-wing, center and left-wing.

The right-wing Agrarian Party had only eight deputies in the Constituent Assembly, but it grew consistenly in the following years. In the first Riigikogu (1920-23) it had 21 seats, in the fourth (1929-32) 24 seats. In 1932 the Agrarian

66 and Smallholders' parties united and assumed the new name United Farmers' and Smallholders' Party. In the fifth Riigikogu this was the strongest party, with 42 seats out of 100. The most important leaders of the party were K. Päts, J. Teemant, K. Einbund-Eespalu and J. Hünerson.

The political center was maintained mainly by the Estonian Labor Party (leaders: O. Strandmann, A. Piip, J. Kukk), the National Liberals (leaders: J. Tõnisson, J. Jackson) and the Christian Democrats (Fr. Akel). The center gradually lost popularity and to close their ranks these various parties united in 1932 into the National Middle Party, which was later joined by the small houseowners' group.

The Social Democrats were the strongest party in the Constituent Assembly, with 41 deputies. But they gradually lost popularity and in the fourth Riigikogu their number had decreased to 25. A more radical left-wing party, the Socialist Revolutionary Party, merged with the Social Democrats in 1925. August Rei was the most prominent leader of the Social Democrats.

After these developments, which demonstrate healthy political trends and greater political maturity on the part of the Estonians, the seats in the fifth Riigikogu (1932) were taken by the following groups:

United Farmers' and Smallholders. .	42 seats
National Middle Party.	23 seats
Socialists.	22 seats

The rest of the seats were held by three Communists and by various national minorities.

Two quasi-parties arose during the

665 668 constitutional crisis in the 1930 s. The VABS League developed into an extreme right-wing party which had great political ambitions, but which was rather short-lived. Isamaa Liit (Patriotic League) was founded by K. Päts in February, 1935, at a time when the activities of the political parties were banned. It gave popular support to the government and assisted with the forth-coming referendum and election of the National Assembly.

666 The election of the Parliament, or Riigikogu, were the most important in Estonia. The Riigikogu was based on proportional representation, and elections were carried out under direct, universal, equal and secret suffrage. According to the First Estonian Constitution, the procedure of elections was as follows: the political parties nominated their candidates and printed the lists

666 of candidates together with their party programs. Secret ballots were guaranteed and the counting of votes was carried out under the supervision of representatives of all parties. Participation in elections was urged, but was free. No one was excluded from voting except certain criminals and mentally ill persons, and those who had been citizens for less than three years. The percentage of actual participation varied as in all free and democratic countries. The right to vote began at the age of 20, according to the Constitution of 1937 at the age of 22. Elections, according to the 1937 Constitution, were more complex.

The Soviet rule introduced a one-party system in Estonia and made a mockery of elections. The elections in July, 1941, for the House of Representatives under the First Soviet

666 Occupation were organized by an unlawfully composed Electoral Committee and in open violation of the Estonian Electoral Law of 1937. (See also Subparagraph lb, HISTORICAL SETTING, pp. 31-32)[1] Non-Communist candidates were all forced to withdraw and were proclaimed "enemies of the working people." Many agitators drove around on election day blackmailing and intimidating in order to force the people to the polling stations, where they were guarded by numerous militia and secret policemen, who followed the voting closely. These measures made it extremely difficult to spoil the ballots. There is no way to check the Communist claims that in these elections 84.1 per cent of the electorate voted and that only 7.2 per cent of the votes were spoiled. In the Communist archives left in Estonia after the first occupation, it was

[1] [See cat. 116 -- Analyst]

666found that the Central Electoral Committee alone had forged 35,119 votes, but no evidence was left of forgeries by the District Electoral Committees. Sick people or those who pretended illness, were visited in their homes by agitators and forced to cast their ballots under the eyes of the Communists. By such methods, secrecy of balloting and accuracy of counting were not guaranteed nor were the elections free. In later elections the Communists have achieved an extremely high percentage of participation by an even more effective coercive and controlling system. They announced that in the elections of the Supreme Soviet of the Estonian SSR in February, 1955, participation of the electorate was 99.81 per cent. The candidates were nominated by "the National Block of Communists and Non-Communists." Of the 125 elected delegates, 666 only 31 seem to be native Estonians, if one may judge by their names. The rest are Russians or citizens of the Soviet Union of Estonian extraction. In these elections one delegate for each 10,000 inhabitants was elected. According- [161] ly, the population of Estonia should be now 1,250,000, since 125 delegates were elected. The increase in population, as compared with the data for 1951, is 100,000. This increase is the result mainly of the import of Russians into Tallinn and the oil-shale mining district of Virumaa.

665 The number of members in the Communist Party in Estonia is not high, that is, it is about the same as in Russia proper. Increases in the number are due mainly to Russian officials brought into Estonian for political purposes.

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Annex "A," Subparagraph 2d,

Political Background

PUBLIC ORDER AND SAFETY

625 The police system in the Estonian SSR is the same as in the Soviet Union. Since the U. S. S. R. is a police State, it relies much on the police which has changed its name many times; N. K. V. D., M. V. D. and M. G. B. This is the most hated behind-the-scenes power of the Soviet Administration, and has its secret agents everywhere. In many cases, these agents are acquired through coercion and threat and they must perform their duties exactly as they are prescribed.

Annex "A," Subparagraph 2e,

Political Background

FOREIGN POLICIES

648 Estonia was an enthusiastic member of the League of Nations, and in accordance with League policy, she tried to maintain peace and friendship with all nations, including her more recent enemies, Soviet Russia and Germany. Especially friendly relations existed between Estonia and Great Britain. Independent Estonia had her embassies in most important states of the world. Today the Republic of Estonia and her citizens in exile are represented by the Estonian Embassy in London, with A. Torma as ambassador, and in New York City by the Estonian Consul General, J. Kaiv and his office.

Estonia concluded several important pacts directly with other states, the most noteworthy

648 of which are:

1923. The Treaty of Defensive Alliance with Latvia.

1929. Litvinov Protocol, for application in the Baltic area of the Paris Pact.

1932. Nonagression Pact with the U. S. S. R., the validity of which was renewed until 31 December 1945 by protocols signed in Moscow in April, 1934.

1934. The Treaty of Good Understanding and Co-operation between Estonia, Latvia and Lithuania, which is called also the "Little Baltic Union." This provided for Foreign Ministers' conferences at least twice a year.

1939. Nonagression Pact with Germany.

1939. Mutual Assistance Pact with the U. S. S. R.

At the present time, occupied Estonia has no independent foreign policy. Although the Constitution of the Estonian SSR provides in Article 13b that "The Estonian Soviet Socialist Republic has the right to enter into direct relations with foreign states and to conclude agreements and

648 exchange diplomatic and consular representatives with them," there is in actuality no such right in the Soviet Union. There is also no evidence in the Western world that the Estonian SSR has any direct diplomatic relations with Western states.

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Annex "A," Subparagraph 2f,

Political Background

SUBVERSIVE POTENTIALITIES

669 Revolutionary movements of Estonians have been discussed in Subparagraph 1b, HISTORICAL SETTING.[1]

There has been an underground movement during each occupation of Estonia. During the German Occupation it was headed by the Estonian Liberation Committee, or National Council, formed of representatives of old political parties. The Germans arrested many Estonian nationalists and kept them for a long time in prison. Meanwhile, an underground Estonian government was formed, with Otto Tief as Prime Minister. There has been too little publicity about this underground movement and several of its prominent leaders have died. For at least

[1] [See cat. 116]

669 one day the Estonian flag waved again at Tallinn Toompea (seat of the Estonian government and *Riigikogu*), on 20 September 1944, when the German forces were leaving and the Red Army had not yet taken over. By this time many Estonian men took to the woods, and became "Forest Brothers" (*metsavenaad*). Many people believed that this Soviet Occupation would be a short one and hoped that at the end of the war Estonian independence would be restored. At the beginning of the Second Soviet Occupation the "Forest Brothers" were quite strong; they were armed and caused much trouble and worry to the Soviet authorities. In these first years, they had enthusiastic leaders, according to rumors. But gradually their forces weakened as the occupation went on and the woods were combed, and the farmers who had supported

609 the rebels with food and other necessities were deported. Nevertheless, it is rumored that every time a new mass deportation occurs in Estonia the number of "Forest Brothers" increases. One Estonian refugee, Manivald Rästas, who escaped to England in the spring of 1955, has reported that young men are now escaping to the woods again to evade the Soviet order according to which young men are "voluntarily" sent to remote Russia for agricultural work.

SOURCE

113 Vaba Eesti Sõna [Free Estonian Word]
1955. May 12, p. 6. New York.

Annex "A," Subparagraph 2g.

Political Background

PROPAGANDA

208 The entire Soviet political system is built on propaganda and the methods of propaganda in Estonia do not differ essentially from those used in Russia proper. The aims of Soviet domestic propaganda vary from time to time, correlating with the foreign policy of the Soviet Union, but they are basically the same always. Stress is laid always on the advantages of kolkhozes, increased productivity in agriculture and industry, industrialization, Socialist competition, praise of the Stakhanovites, the Red Army, Navy and Air Force, the superiority of the Soviet Union over the decadent Western world, which soon will collapse, and so on. As Estonians are familiar with Communist propaganda tactics; they pay little attention to it.

Annex "A," Subparagraph 2h,

Political Background

BIOGRAPHIES OF KEY PERSONALITIES

645 Not applicable. The cabinet members of the First Soviet Occupation have all been purged and the new ones are unknown.

Annex "A," Subparagraph 3a,

Economic Background

AGRICULTURAL POTENTIAL

311 In 1939, Estonia had 1,000,000 hectares of arable land and 1.7 million hectares of natural meadowland and pasture. At the same time, two-thirds of the Estonian territory belonged to the farmers and one-third to the government. The types of land were as follows:

	Percentage of total area
Arable land	35.1
Meadows	29.3
Pastures	21.9
Forests	5.9
Moors, bogs, etc.	7.8

The counties with the largest arable areas and with the best land are: Viljandimaa, Tartumaa, Valgamaa, Võrumaa, Petserimaa and

311 Järvamaa. There are large areas of lowlands in Estonia and about one-third of the arable [312] land needs drainage. Lack of capital was the chief handicap of the Estonian farmers which prevented them from carrying out proper drainage work individually. World War I, the collapse of czarist Russian currency with the Russian Revolution, and the War of Liberation 654 ate up the nation's bank savings. In independ- 312 ent Estonia the government came to help the farmers in their drainage work; several rivers were deepened and ditches were dug. This aid was of great benefit to many farmers in their life-long struggle with the lowlands, while at the same time it increased the area under cultivation. In addition, a special fund was created by the government from which land improvement societies were entitled to borrow without [illegible]

654 3/2 interest for use in clearing fields, for draining, and so on.

134 241 Estonian soil is not by nature particularly rich and fertile; its average humus content is only about three per cent. Only by thorough cultivation and use of suitable fertilizers can Estonia yield good crops. As a result, Estonia has developed a type of mixed farming suitable to her kind of soil. In the twentieth century Estonia has been spared from famines; through careful cultivation of grain types, especially by the adaptation of winter rye to the Estonian climate, Estonia has not had a complete crop failure either by frost or by droughts.

243 Types of Produce. Grain Production. Estonian farmers cultivate rye, wheat, barley, oats and mixed grains. Great efforts were made in

243 [439] independent Estonia to increase grain production, and with good results. Until 1933 Estonia had to import grain, but after this year she became self-sufficient and was even able to export some grain. The cultivation and consumption of [262] wheat increased considerably in the 1930 s. Formerly, rye bread was the chief staple in the Estonian diet, but in the second half of the independence period whole wheat and white bread started to compete with rye. The area under grain cultivation increased from 1929 to 1939 by 39 per cent, aided considerably by the 1930 law by which the government would buy surplus grain and maintain adequate prices for the farmers.

246 The production of fodder crops increased between the years 1919-39 as follows (according to number of hectares under cultivation):

246

1919	1929	1939
290,000 ha.	328,000 ha.	355,000 ha.

The recent news from Soviet-occupied Estonia is that the Communists are trying to introduce corn into Estonia, which has not been raised in Estonia before because the summer heat does not last long enough for this crop.

244 Potatoes. Estonia's climate and soil make it an excellent potato-growing country. Several kinds of high quality potatoes, free of virus and potato cancer have been developed. Both the area under cultivation as well as the yield per hectare increased substantially during the years of independence.

248 Flax fiber and seed were for a long time the only agricultural products which Estonia was able to export. In the nineteenth century Estonian peasants were able in a relatively short time

248 to buy their farm titles with the help of the favorable flax prices on the European market. When prices dropped in the 1880's, farm buying slowed down considerably and the area under flax has since gradually declined. The counties of Petserimaa, Võrumaa and Pärnumaa are today the chief flax-growing areas.

245 Fruit- and vegetable-growing made great progress during Estonian independence. More fruit trees (apples, plums, cherries, pears) and various berries (gooseberries, raspberries, red and black currants) were planted and several factories for canning fruits and juices were

249 established. In the last years of independence Estonia started to grow sugar beets, and the production of homemade syrup helped the people over the sugar shortage during the last war.

000 Cattle raising, poultry, etc. In animal

Cattle raising, poultry, etc.

In animal husbandry Estonia made the greatest progress during the years of independence. As the following table shows, there was an increase in number of every kind of farm animal:

Number of Livestock (in thousands)

Year	Horses	Cattle		Pigs	Sheep	Poultry
		Total	Cows			
1916	178.3	518.3	-	304.3	622.2	-
1920	167.6	465.1	249.8	266.6	551.5	296.4
1925	223.7	555.3	360.9	338.6	719.8	676.4
1929	205.4	603.9	406.6	279.1	275.9	946.2
1939	218.5	706.0	477.8	442.0	694.7	1,612.2

234 The Estonian farmer received his greatest income from diary farming. There were mainly three breeds of cattle in independent Estonia: the Dutch Friesian, the Estonian Red and the Estonian Native, all of which not only increased in number but their milk yield grew also. In the following table is shown the average yield of milk per cow (in kilograms):

	1921-22	1928-29	1937-38	1938-39
Controlled stock	1,650	2,230	-	2,950
Pure-bred stock	-	-	3,642	-
Average for all stock	-	-	2,185	-

About one-third of the milk produced on Estonian farms was consumed by the

234 farm population, whereas two-thirds was sold mainly to the dairies where, in turn, it went for the use of the home market or was made into [439] butter, cheese, etc. The average yearly butter export grew rapidly:

Years	Tons
1923-25	4,000
1937-39	14,000

In quality of butter Estonia placed second to Denmark at the international contest in Berlin in 1937. Estonian cattle breeding and dairy farming were in the midst of a full-scale development when World War II and the occupations came along and destroyed much that had been done during peacetime.

231
262 In hog raising good progress had also been made in the years of independence. Pork was used extensively in the diet of the Estonian rural

231 population, but considerable quantities of bacon
262
[439] were also exported to the United Kingdom. Live pigs were sold to Germany and to the Soviet Union.

235 Poultry raising developed remarkably in independent Estonia. The number of laying hens was almost four times bigger at the end of independence than it had been at the beginning; in 1922 there were 40,000 hens and in 1939 there were 1,486,000.

237 Fur animal (silver fox, mink, sable) farming became popular also during this time. Furs were produced mainly for home use, but some fur export was also carried on.

241 Farm Equipment and Techniques. Owing to the
476 large number of small farms in Estonia, the farmers used horses, for the most part, in the cultivation of land. In later years of independence

241 more machinery was bought on a co-operative
476
basis since the small farmers could not afford to buy them individually. Threshers, even long before independence, were being bought co-op-
467 eratively. The number of farm machinery increased considerably during independence as the following table (from Eesti, Teatmeteos, Vol. III) shows:

	1925	1939
Motors	642	3,657
Tractors	440	1,807
Horse plows	137,575	166,667
Tractor plows	-	1,524
Harrows	60,639	94,384
Cultivators	-	12,178
Sowers	4,639	10,840
Harvesters (reapers)	9,074	10,671
Hay reapers	14,621	41,686

407 Horse rakes	16,259	34,876
Potato harvesters	751	3,259
Threshers	2,361	5,068

241 Estonian farms prevailingly used the 5-8 field rotation system and the 3-4 field system was practiced only in a few backward areas.

241 178 The reason for the rapid progress in Estonian agriculture during the years of independence may be summarized as follows: extensive vocational training of farmers, improvement in technical methods of production, increase in the area under cultivation, widening of the scope of production, agricultural co-operation, especially in buying of larger and more costly machinery, creation of a national system of agricultural credit, stabilization of prices of agricultural products and guarantee of a reasonable profit to producers.

241 423 Agriculture Under the Soviet Occupation. The maximum amount of land left to the Estonian farmers during the First Soviet Occupation was 30 hectares (72 acres); during the Second Occupation it was reduced to 20 ha. (38 acres). At the same time, small 12-hectare patches of land were given to new settlers and over one hundred big state farms (sovkhozes)were founded. These new 12-ha. farms were uneconomical and not self-supporting, and furthermore, the terms of their leases were too short, the taxes and production requirements too heavy. For these reasons many tenants gave them back to the State, and as a result, there occurred an 11 per cent decrease in the cultivation of arable
241 474 land. As the other farmers were also very heavily burdened with taxes and requisitions, private farming was ruined and kolkhozation was

241
474
effected.

The first collective farm was established in Estonia in 1947. Latest reports from Estonia reveal that forcible kolkhozation has been by [423] now almost completed (98 per cent). The workers are permitted to keep 0.5 ha. per family for gardening purposes. Regardless of the effectiveness or ineffectiveness of the kolkhoz system, it provides for the Soviets an easy way to control the workers. The Soviet leaders' official claim has always been that the productivity of large kolkhozes of the U.S.S.R. is much higher than that of the small farms of Estonia, while E. Poom in his comparative study of Soviet and Estonian agricultural achievements indicates that the productivity of Estonia's small farms was in every respect far higher than that of the collective farms of the Soviet Union. The

241
474 following table shows the percentage of marketable productions in the total value of farm produce:

	1932-33		1937-39	
	Estonia	USSR	Estonia	USSR
Grain	53	33	55	38
Potatoes	42	13	53	19
Flax Fibers	74	64	86	55
Milk and Dairy Produce	83	23	86	29

The last war and the occupations destroyed Estonian livestock and production has dropped immensely. In the following table are compared the compulsory delivery quotas per hectare of Estonian kolkhozes in 1951 with quantities sold by Estonian farmers per hectare in 1939:

241
474
Marketable Production Per Hectare Agricultural Land

	Estonian farms in 1939	Estonian kolkhozes in 1951
Milk	304.1 liters	13 liters
Meat	11.4 kg.	2 kg.
Eggs	112	17

[262] The Estonian farm population was well fed before the Soviet occupation, whereas the diet of the kolkhoz workers seems to be far from adequate. In 1939 Estonian farmers used themselves 37 liters of milk per hectare, 56 eggs per hectare, and about the same amount of meat which they sold. According to an estimation by the top Estonian economist, E. Poom, there

241 474 occurred in the Estonian SSR the following percentage decrease by 1950 as compared to 1939: arable land, 12 per cent; horses, 3 per cent; cattle, 21 per cent; pigs, 10 per cent; sheep and goats, 48 per cent; butter production, 49 per cent; meat production, 66 per cent.

The average size of the kolkhozes in Estonia is 2,000 hectares. Exact data about kolkhoz [175] equipment are lacking, but according to Vaba Eesti Sõna 5 May 1955, there are now 69 machine and tractor stations in the Estonian SSR, with 200-300 personnel in each. Reports, according to the same source, are that the tractors frequently break down and work goes unfinished.

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Annex "A," Subparagraph 3b,

Economic Background

INDUSTRIAL POTENTIAL

135 Raw Material Resources. Although Estonia lacks metal ores she possesses several other valuable natural resources: oil-shale, peat, phosphorite, limestone and dolomite, clay, sand, and gypsum in addition to her forests and "white coal" (water power).

Oil-shale is Estonia's most valuable natural resource. It is found in northeastern Estonia in the large coastal areas of Virumaa. These reserves are estimated at approximately 5 billion tons. They are situated close to the earth's surface and in some places open onto the surface. Oil-shale can be used as fuel or the processing of oil. Estonian oil reserves amount to approximately one billion tons. From

/35 this raw oil can be obtained in refineries high-quality heating and impregnation oils, gasoline, motor petrol, Diesel oils, pitch and asphalt, and other products. Oil-shale as a fuel is more economical than coal, and many industries and railroads changed during the Estonian independence period from coal to oil-shale.

There are great reserves of peat in Estonian moors which are estimated at approximately 1,5 billion tons of air-dry peat. This is about 30 per cent of the total fuel value of the oil-shale reserves. By furnishing peat for domestic use the Estonian state freed the more valuable oil-shale and timber for export.

Phosphorite (P_2O_5) reserves are in North Estonia, in Harjumaa coastal areas, and are estimated at 51 million tons. The consumption of phosphorite in Estonian agriculture is

135 approximately 40,000 tons yearly. It is used either as raw chopped phosphorite or processed as superphosphate. It is also used as a poultry food.

Limestone, clay and gypsum were being increasingly used in the domestic industries of independent Estonia. Unlimited quantities of clay enabled brick-kilns to produce high-quality bricks. The government supported and encouraged also the construction of brick buildings for safety purposes. Limestone is an old building material in Estonia and several centuries-old limestone walls and fortresses are still standing.

137 Timber. Estonia does not possess such forest riches as does Finland, but the yearly growth of Estonian forests (3.40 cubic meters per ha.) is greater than in Sweden (2.06) and Finland (1.77). Timber is used in Estonia's plywood,

137 paper and woodpulp industries, and also for heating.

376 "White Coal." The total power capacity of Estonian streams is about 170,000 HP per year. In 1939 only about 40 per cent of it was being exploited.

382 Plant Development and Expansion Capability. The oil-shale industry was founded in the first year of Estonian independence, 1918. At about the same time experimentation was begun for oil refinery from oil-shale. There were no mines nor oil refineries in czarist Russia. Among the plants which developed during Estonian independence should be mentioned four leading enterprises:

382
473 First, Estonian Oil-Shale Industry, Inc. was reorganized from the State Oil-Shale Industry in 1936 by making it an incorporated enterprise

382 which worked mostly with government capital.
423 It had two mines, at Kukruse and Kohtla-Järve, Virumaa, and employed over 2000 workers and 178 employees and technical personnel. The company owned several oil refineries.

Estonian Shale-Oil Co. Inc. was founded in 1922 by G. Scheel and Co. partly with the help of foreign capital. It employed about 1500 workers and 140 other persons. This company had also its own mines and patented oil refineries which provided oil for both domestic and foreign markets.

Estonian Shale-Oil Industry, Inc. (Eestimaa Õlikonsorstsium) was founded in 1937 with Swedish capital at Türsamäe, Virumaa. It had its mine near Türsamäe in Viivikonna and oil refineries in Türsamäe, and employed about 300 workers in mines, 500 in oil refineries

382 and 70 others.

473 New Consolidated Goldfields Ltd. had its plants in Kohtla, Virumaa.

382 In 1939, the oil-shale output was 1.7 million tons and the raw oil output was 179,000 tons. It was estimated that with adequate capital investments it would be possible to raise the yearly raw oil output to 1,000,000 tons.

317 Among the peat industries the largest were
473 Estonian Peat Industries, Inc., with its center in Tallinn, and Peat Industry at Ulila, Tartumaa. The first company was founded in 1936 by the reorganization of the State Peat Industry as an incorporated enterprise. It had several plants, at Ellamaa, Aruküla, Lehtse, and it owned also the Tootsi Briquette Factory, built in 1937-38, which made hard pressed peat briquettes. The Estonian Peat Industry, Inc. employed about

317 473 500 permanent workers and about 1300 seasonal workers during the summer. Expansion capabilities for peat industries seemed to be unlimited.

387 473 The Phosphorite industry was founded also at the beginning of Estonia's independence. Estonians Phosphorite, Inc. in Tallinn was founded in 1920 and was made an incorporated enterprise in 1923. Its mine and plant, which produced enriched phosphorite and superphosphate, were [471] at Jõelähtme, Harjumaa. The State owned four-fifths of its stocks. In 1939 was opened a new phosphorite mine which was to yield 400,000 tons of raw phosphorite yearly. The war, however, interrupted these projects.

339 Other more important industries and plants in Estonia were:

The cement factory at Kunda, Virumaa, with about 500 workers.

339 about 500 workers.

Brick-kilns made three kinds of bricks: mainly of clay (about 10-15 million bricks yearly), of lime (factory at Nõmme), and of oil-shale ash (factory in Tallinn connected with the Baltic Cotton Factory).

323 Glass factories belong among the oldest factories of Estonia. The most important of these were Järvakandi Factories, Inc., Lorup's Glass Factory in Tallinn, and Säde in Tartu.

322 The State Timber Industry, Inc., founded in 1919, was the largest of the lumber industries.

[473] The largest plywood and furniture manufacturers were A. M. Luther, Inc., in Tallinn, with a [439] staff of 1,500. About 90 per cent of plywood articles was exported.

289 The Paper industry is one of the oldest in Estonia, founded in 1647. The biggest factory

289 was Northern Paper and Pulp Works, Inc., established in 1677 in Tallinn. A large modern woodpulp factory was founded in 1936 at Kehra, Harjumaa, with a production of 35,000 tons air dried pulp yearly. Paper and Pulp Factory at Türi, Inc. was also one of the larger plants.

402 In the engineering industry the principal plants were: the Government Railway Works; Franz Krull, Inc.; Ilmarine, Inc.; Harbor Works in Tallinn, and Telephone Works in Tartu.

377 Power industries in Estonia are connected with the peat industries[1] which supply the plants with fuel. Ellamaa Power Station, with a high-tension line, supplies North Estonia and the Ulila Power Station supplies southeastern Estonia with electricity. The powerful Narva falls provided electricity for cotton and woolen factories at Narva and Sindi, and the Jägala River gave power to the pulp mills on its banks.

[1] [See cat. 116, pp 368-9-- Analyst]

000to the pulp mills on its banks.

288 In the textile industry the largest plant is Kreenholm Cotton Mills at Narva, established in 1857. This was considered the largest single cotton mill of the world before the First World War, with 500,000 spindles and 13,000 workers. It was founded for mass production for Russia but in the independent period of Estonia its production declined. The woolen manufactory of Hiiu-Kärdla on Hiiumaa Island, established in 1829, is one of the oldest industries in Estonia. Some reorganization of the textile industry was carried out at the beginning of independence, new machinery was installed and new plants were established for manufacturing rayon fabrics, hosiery and other knit articles: e.g., Kilgas, Inc., in Tallinn; Rauaniit, Inc., in Tallinn, and others.

471 Industry in Soviet-Occupied Estonia. All the larger plants were nationalized at the very beginning of the Soviet occupation by the all-Union Commissariats in Moscow, and production was begun for the U. S. S. R. The former plant owners were not permitted to be employed in their former plants or firms. Although the smaller plants were not nationalized, they could no longer survive under the pressure of excessive
382 taxes and without raw materials. The Soviets
[439] are interested mainly in the development of heavy industry, oil-shale and engineering, and these industries are carefully controlled. A pipeline was laid from the Virumaa oil-shale plants to Leningrad and by now probably the whole of Leningrad receives its fuel from Estonia. Also, Tallinn is supplied now by oil-shale gas. The Soviet leaders have imported

382 a considerable number of workers and by employing slave labor also, they have increased the output of the oil-shale industry considerably. They are vitally interested in this industry, for it is supposed to supply the submarine fleet with fuel in case of emergency.

377 The Soviets are building a hydroelectric station on the Narva River which, according to plan, must be completed in 1955. This station will serve mainly Leningrad and its vicinity.

[439] Other industries of Estonia in which the Russians are particularly interested are the shipyards, and the phosphorite, glass, plywood and furniture industries, all of which now produce for the Soviet Union. The Soviet leaders, emphasizing the fulfillment and even the exceeding of plans, have in this way damaged the quality of goods in every industry by stressing quantity

439 before quality.

In summary, the Soviet Union is extensively exploiting Estonia's natural resources and heavy industry, but is giving in return a poor supply of consumer goods and poor service.

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Annex "A," Subparagraph 3c,

Economic Background

TAXATION

651 In the last normal year prior to World War II, 1938-39, direct taxes occupied fourth place (5.7 per cent) in Estonia's revenue and indirect taxes, in first place, amounted to about one-third of the total revenue. The State revenue in 1938-39 was made up of the following items:

REVENUE 1938-39

	Million Kroons
a) Ordinary Revenue	
Direct taxes	13.4
Stamp duties and fees	7.1
Indirect taxes	33.9
Alcohol monopoly	18.5
State enterprises and properties	32.3
Miscellaneous Revenue	0.7
	106.0

651 REVENUE 1938-39 (continued...)

b) Extraordinary Revenue..............	1.6
Total Revenue	107.6

In general, direct taxes were fairly reasonable in independent Estonia and the size of a family was taken into account. Adults without children paid higher taxes. Indirect taxes came from the customs and excise tax.

Information is lacking about revenues in the Estonian SSR but reports from refugees indicate that the gross income tax is heavier than in pre-Soviet Estonia, averaging about 11 per cent of the gross income of a worker. In addition to the gross income tax the workers must contribute 10 per cent of their wages toward the
[465] State loan. By now, the average wage of a worker is about 500 rubles monthly, and his food cost per month is estimated at about 322

651 rubles. One can easily see how little there is left, when food and taxes have been paid.

The tax receipts are divided between the local Estonian and the central adminstration, according to the needs of the Soviet Union.

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Annex "A," Subparagraph 3d,

Economic Background

BANKING AND CURRENCY SYSTEM

652. At the advent of the First Soviet Occupation the Estonian kroon was devaluated to about ten times less than its previous worth and replaced by the Soviet ruble at the rate of one kroon for 1.25 rubles. The purchasing power of the ruble was, of course, far lower than of the kroon. All bank accounts were revaluated at this same rate, and those accounts over 1,000 kroons were seized for the State. When at the beginning of German Occupation the Russian ruble was replaced by the German Ost-Mark, one ruble at ten pfennigs, this was a reasonable rate, for the purchasing power of the Ost-Mark was no better than Russian currency. For one [437] month's salary one could buy on the black market 2-3 kilograms -379- of butter or pork.

000 market 2-3 kilograms of butter or pork.

655 All banks were nationalized by the Commu-
471
453 nists and the Estonian Bank was replaced by the Soviet State Bank. But the average citizen of the Estonian SSR is not too interested in banks because he has nothing to save.

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Annex "A," Subparagraph 3e.

Economic Background

DOMESTIC TRADE

471 Private trade was ended at the beginning of
441 the Soviet Occupation according to the same
pattern as industry. The larger firms were
nationalized and on the smaller ones were
levied such heavy taxes that after some months
their doors were closed. Moreover, these
small private firms could not receive any new
supplies from the nationalized wholesale stores.

474 The population of an urban area is supplied
441 by State trading establishments (torgs or
markets) while the co-operatives take care of
the rural population. The change in the co-operative
movement was almost as great as in
the trade unions. Soviet authorities took over
the co-operatives, replaced the leading

474 officials with their own men and put the co-operatives
441 under the dual control of the People's Commissariat for Trade and "Tsentrosoiuz," the Moscow co-operative headquarters. As a result, with orders coming from both quarters, there was much confusion. The co-operative movement was very popular in independent Estonia; there were 208 societies with 600 shops, handling over one-fourth of the retail and about one-half of the export trade, with a monopoly of butter, eggs and bacon. Under the Communist rule workshops and restaurants were all incorporated in the co-operatives. Prior to kolkhozation the trading operations of the farmers were also controlled by Communist co-operatives.

[511] Due to the shortage of consumer goods the co-operatives are not able to supply the people with the articles they are entitled to buy.

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Baltic Countries RBI
East European Germany -
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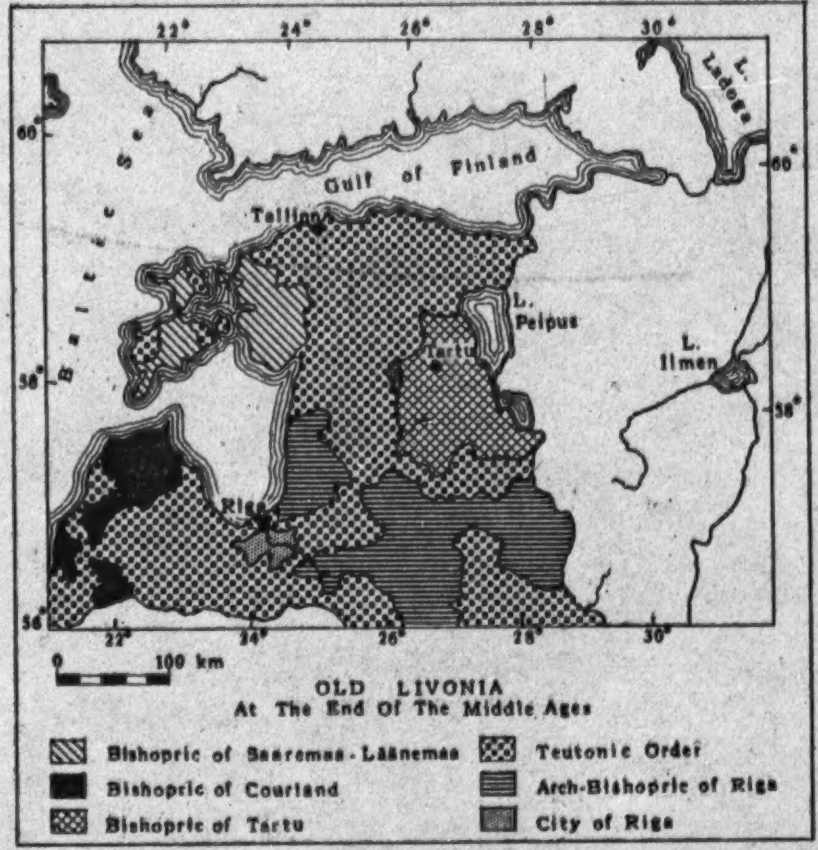
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24°
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Gulf of Finland
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Tartu
L. Ilmen
Riga
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100 km
Bishopric of Saaremaa - Läänemaa
Bishopric of Courland
Bishopric of Tartu
Teutonic Order
Arch-Bishopric of Riga
City of Riga

OLD LIVONIA
At The End Of The Middle Ages

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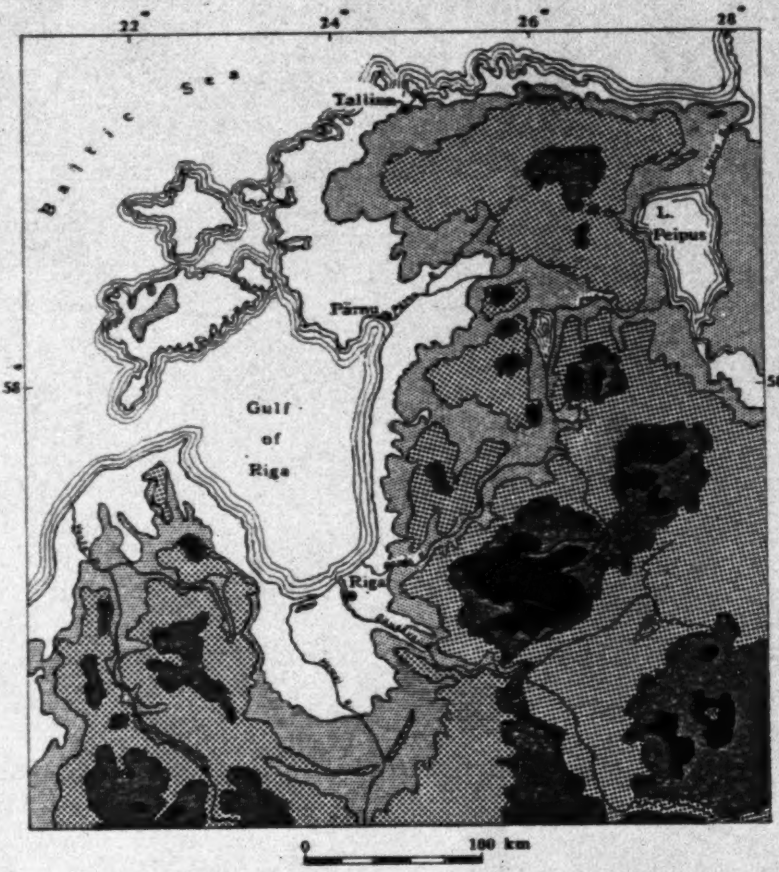
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Baltic Sea
Tallinn
L. Peipus
Pärnu
Gulf of Riga
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Generalized Relief Of Estonia And Adjacent Areas

Elevations :

☐ 0 - 30 Meters
▨ 30 - 60 "
▩ 60-120 Meters
■ 120-140 "
■ 180 Meters and over

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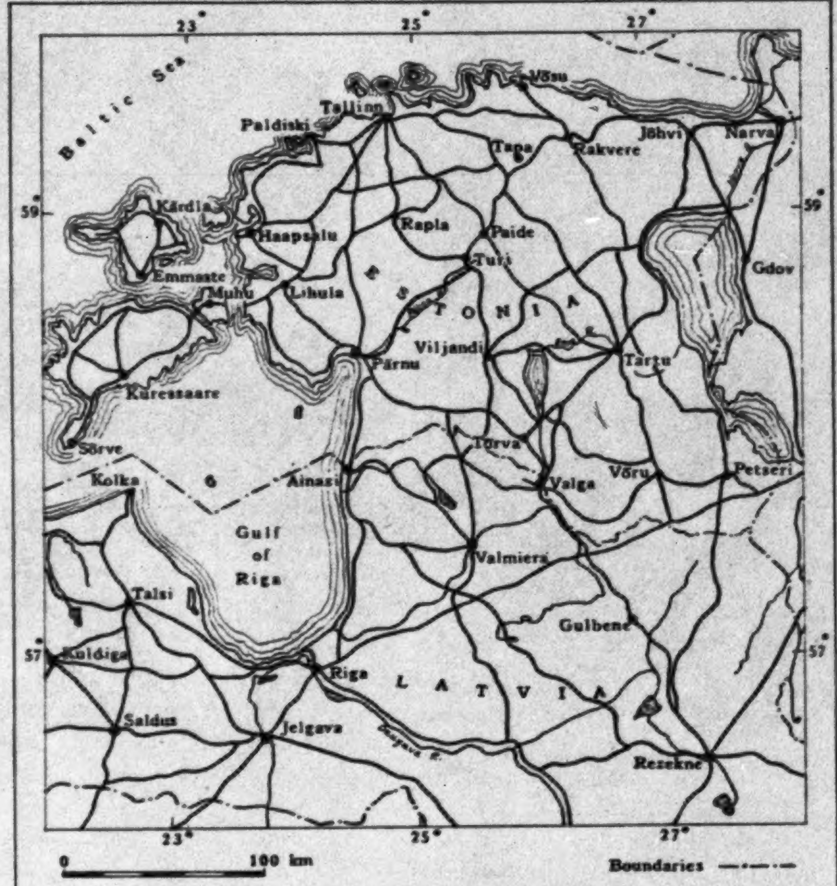
23°
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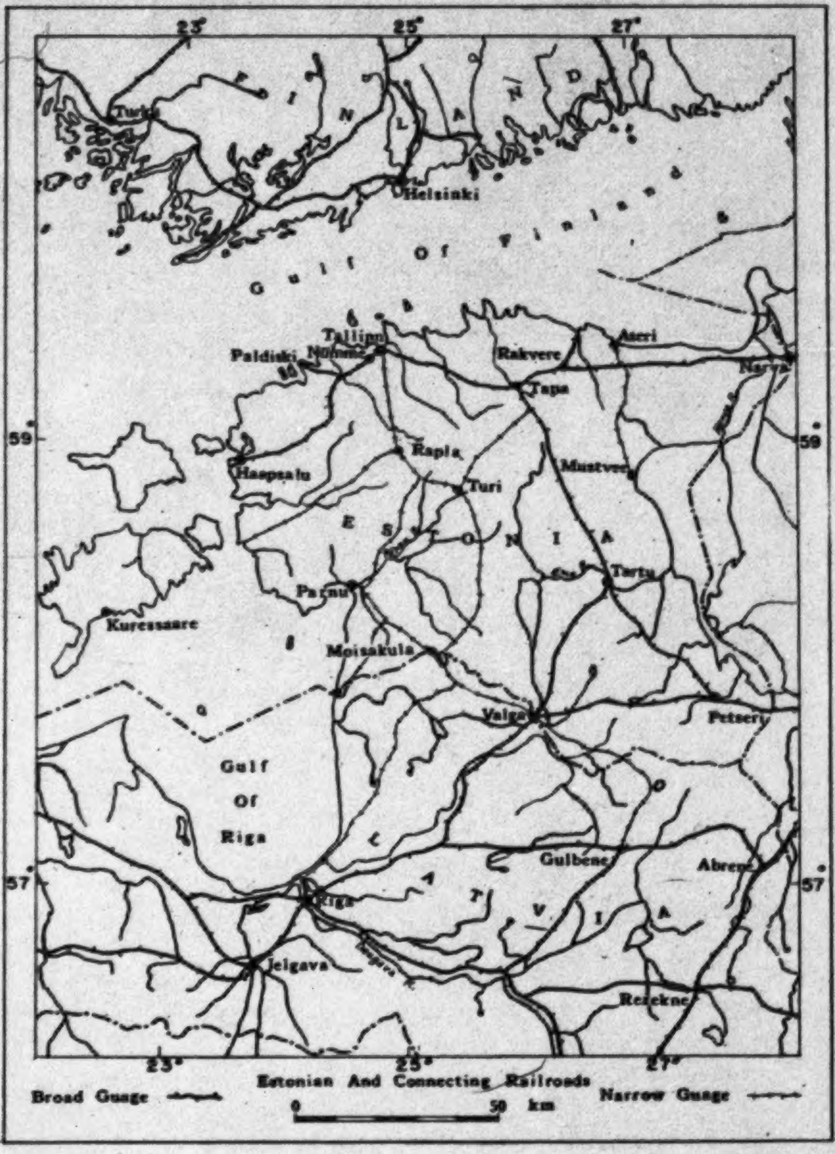
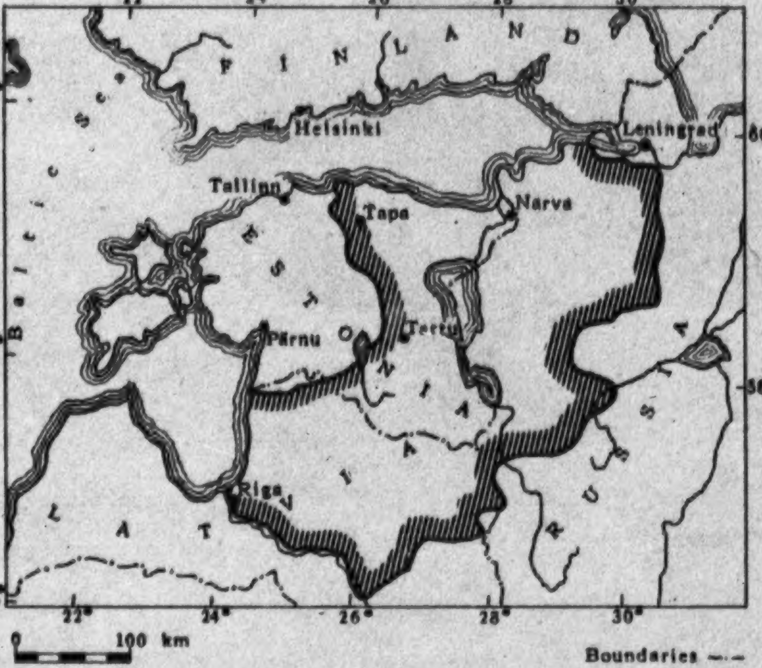
Baltic Sea
Võsu
Tallinn
Paldiski
Tapa
Rakvere
Jõhvi
Narva
Kärdla
Haapsalu
Rapla
Paide
Gdov
Emmaste
Türi
Muhu
Lihula
E S T O N I A
Viljandi
Tartu
Pärnu
Kuressaare
Tõrva
Sõrve
Kolka
Ainaži
Valga
Võru
Petseri
Gulf of Riga
Valmiera
Talsi
Gulbene
Kuldiga
Riga
L A T V I A
Saldus
Jelgava
Rezekne
0
100 km
Boundaries
Motor Roads
Cities

Motor Roads And Cities Of Estonia And Adjacent Areas


23°
25°
27°
Turku
FINLAND
Helsinki
Gulf Of Finland
Tallinn
Nõmme
Paldiski
Rakvere
Aseri
Narva
Tapa
59°
Rapla
Haapsalu
Turi
Mustvee
ESTONIA
Tartu
Parnu
Kuressaare
Moisakula
Valga
Petseri
Gulf Of Riga
LATVIA
Gulbene
Abrene
57°
Riga
Jelgava
Rezekne
Broad Guage
Narrow Guage
0
50 km

Estonian And Connecting Railroads

175
726

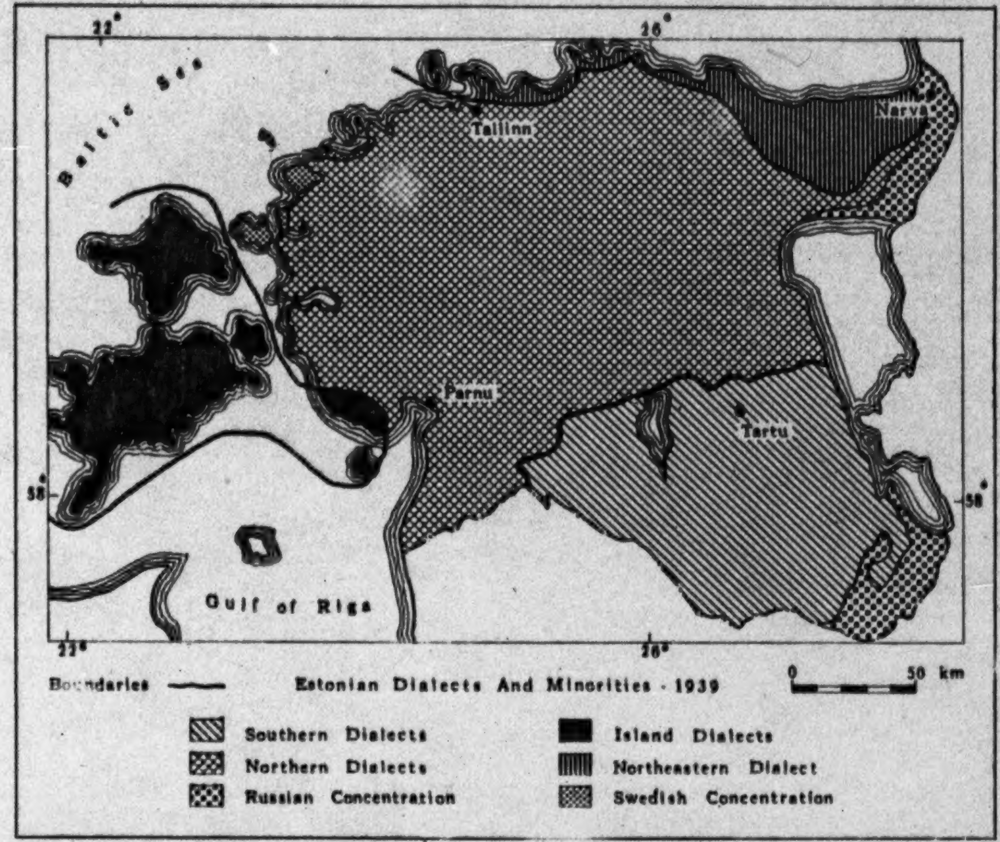

FINLAND
Baltic Sea
Helsinki
Leningrad
Tallinn
Tapa
Narva
ESTONIA
Pärnu
Tartu
LATVIA
Riga
RUSSIA
22°
24°
26°
28°
30°
60°
58°
56°
0
100 km
Boundaries —·—

The War of Liberation

▨ Line of farthest advance of Red Army - 1918

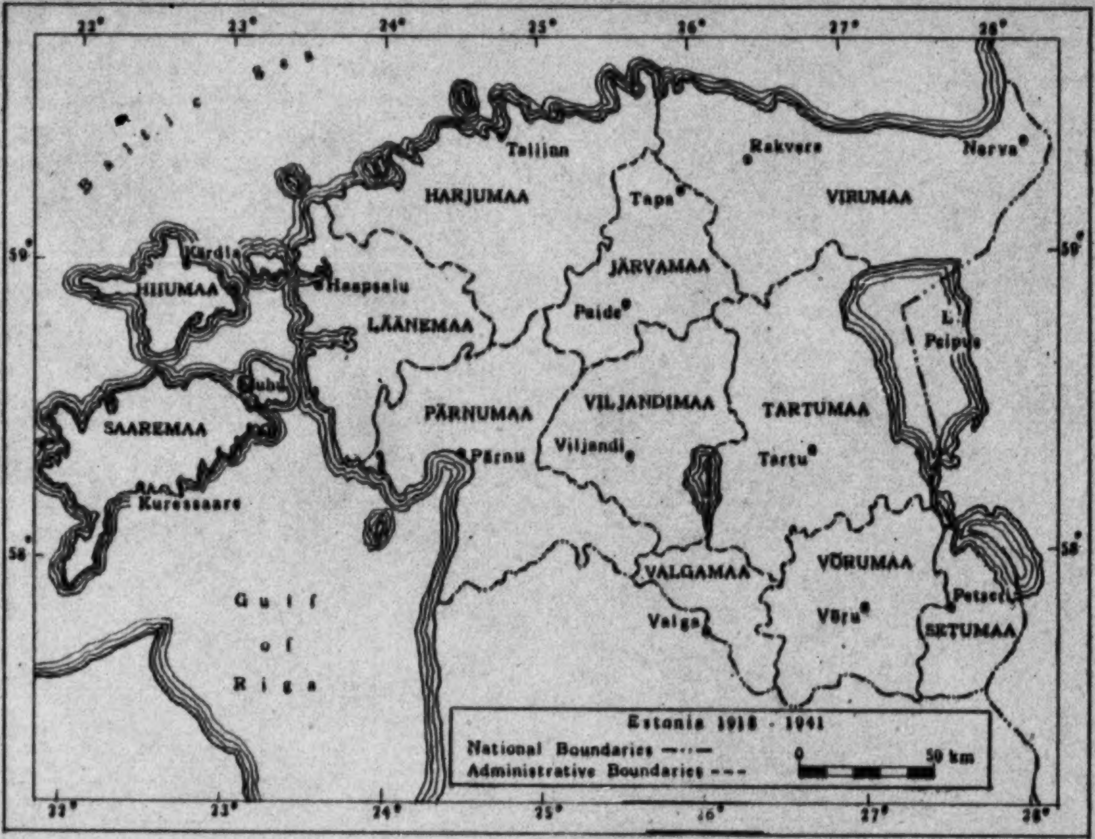
▨ Line of retreat of Red Army - 1920

197
563

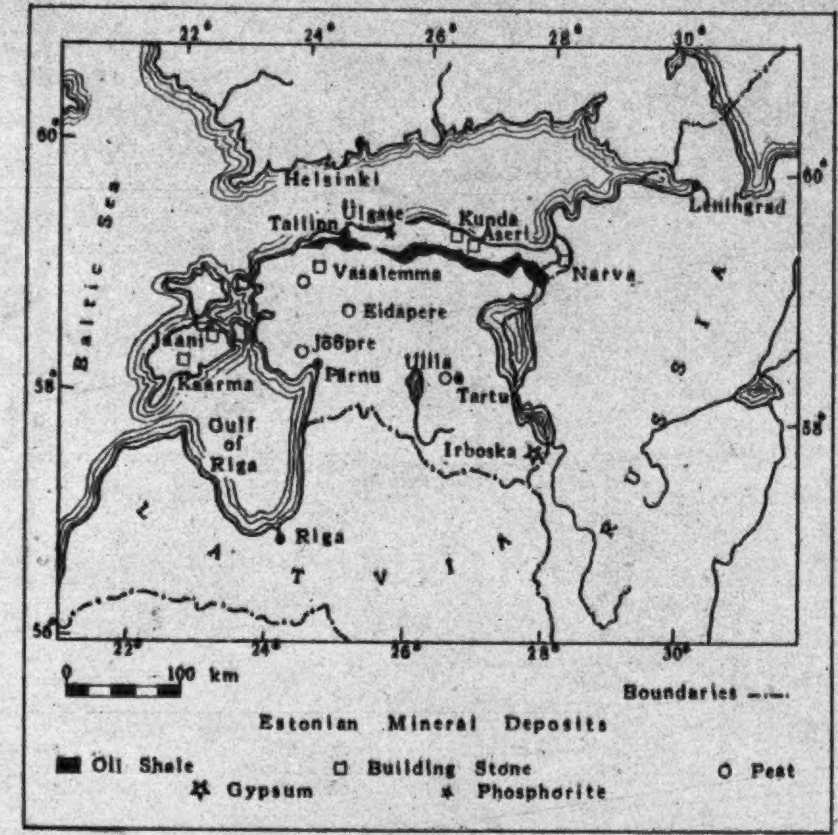


Estonian Dialects And Minorities - 1939

22°
26°
Baltic Sea
Tallinn
Narva
Parnu
Tartu
58°
58°
Gulf of Riga
22°
26°
Boundaries
0
50 km
Southern Dialects
Northern Dialects
Russian Concentration
Island Dialects
Northeastern Dialect
Swedish Concentration


22°
23°
24°
25°
26°
27°
28°
59°
58°
Baltic Sea
Tallinn
Rakvere
Narva
HARJUMAA
Tapa
VIRUMAA
Kärdla
HIIUMAA
Haapsalu
JÄRVAMAA
Paide
LÄÄNEMAA
L. Peipus
Muhu
SAAREMAA
PÄRNUMAA
VILJANDIMAA
TARTUMAA
Pärnu
Viljandi
Tartu
Kuressaare
VALGAMAA
VÕRUMAA
Petseri
Valga
Võru
SETUMAA
Gulf of Riga
Estonia 1918 - 1941
National Boundaries
Administrative Boundaries
0
50 km

634



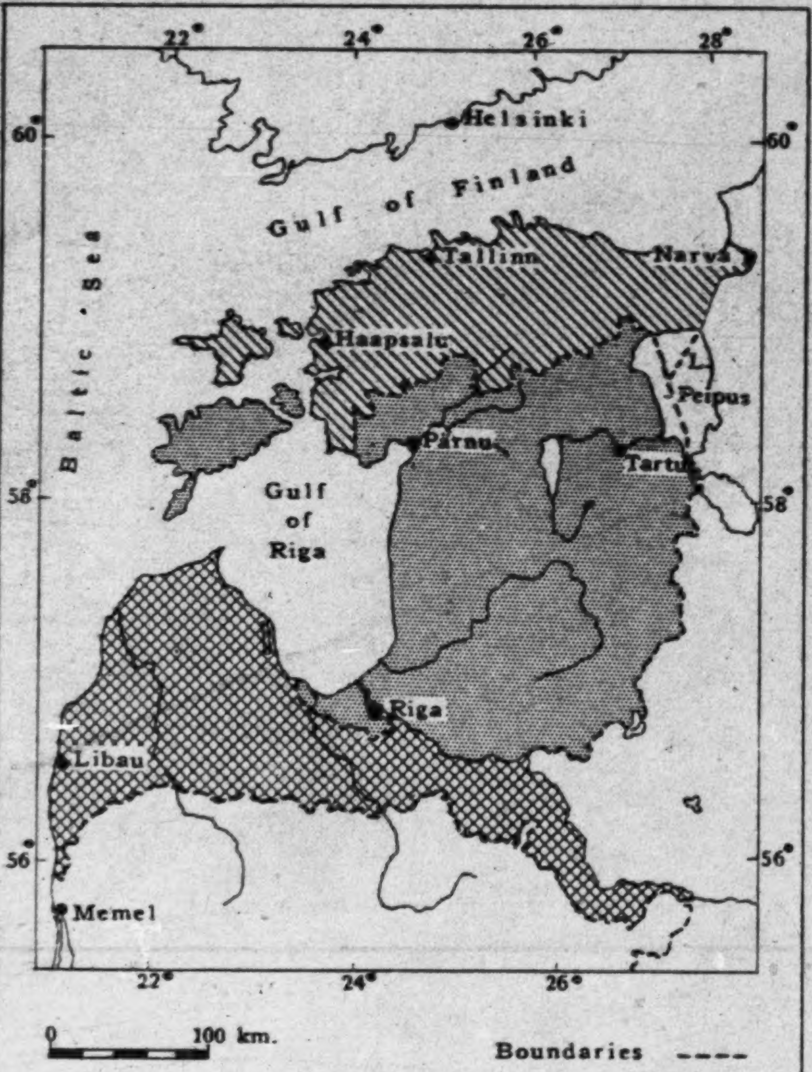
Estonian Mineral Deposits

22°
24°
26°
28°
30°
60°
58°
56°
Baltic Sea
Helsinki
Leningrad
Ülgase
Tallinn
Kunda
Aseri
Narva
Vasalemma
Eidapere
Jaani
Kaarma
Jõõpre
Pärnu
Ulila
Tartu
Irboska
Gulf of Riga
Riga
LATVIA
RUSSIA
0 100 km
Boundaries
Oil Shale
Building Stone
Peat
Gypsum
Phosphorite

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4
Baltic Countries RB1
European Russia RA1

E
BC
ER

175
635


22°
24°
26°
28°
60°
58°
56°
Helsinki
Gulf of Finland
Baltic Sea
Tallinn
Narva
Haapsalu
Peipus
Pärnu
Tartu
Gulf of Riga
Riga
Libau
Memel
0
100 km.
Boundaries ----

Czarist Russian Baltic Provinces 1721 - 1917

▨ Estonia ▦ Courland ▒ Livonia